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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXII.

In the lecture on which we now enter, we are to consider who are the proper subjects of baptism. Our Catechism teaches us, that "Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ and obedience to him; but the infants of such as are members of the visible church, are to be baptized."

In order to a right understanding of this article of our creed, you must observe that it consists of two distinct parts; the first part referring exclusively to persons of *adult age*, and the second part to *infant children*.

1. In regard to those whose faculties or powers are so far matured that they are able to comprehend the truths of the gospel, and who have not been baptized in infancy, and of course "are out of the visible church," it is declared that they are not to be baptized, "till they profess their faith in Christ and obedience to him." Small indeed was the number of those who had faith in Christ, when the ordinance of Christian baptism was instituted by our blessed Lord, shortly before his ascension into heaven. Even among the Jews, the company of believers was emphatically "a little flock," and among the Gentiles it was still less.* But the injunction to the apostles was, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

It is plain from the nature of the case, that adults were, in this commission, contemplated as the first recipients of Christian baptism; for till they had become believers themselves, they would not be disposed, even if they had been permitted, to receive this sacrament for their children. It is therefore no valid objection to infant baptism, that in the original institution there was a command

* The Syrophenician woman, the Greeks introduced to our Lord by Philip at the last passover, the Centurion whose servant our Lord healed at Capernaum, possibly the nobleman also who received a similar favour at the same place, appear to have been believing Gentiles. Of the Samaritans, beside the woman who first met our Saviour at the well, it is said that "many believed on him." Yet in all, the number was probably less than the 120 mentioned Acts i. 15.

"to teach" those to whom it was to be administered; of which infant children, we know, were, and ever will be, altogether incapable.

The gospel was to be preached, and when, under the powerful influence of the Holy Spirit, its saving efficacy should be experienced, the subjects of this blessed operation were, on their profession of their faith in Christ and obedience to him, to receive this seal of his gracious covenant, and to be enrolled as members of his visible church. This was accordingly done both to Jews and Gentiles in the apostolick age, and was prescribed in the command, to be done in every successive age to the end of the world. But although Heathen, Jews, and Infidels, and the ignorant and uninformed among professing Christians, and even those who had been ever so well instructed, were not to be baptized till they were prepared to make a credible profession of sincere faith in Christ and obedience to him; yet, as soon as they were thus prepared, no matter what might have been their previous character, they were, by this ordinance, to be admitted into the visible Christian church.

That a profession which implies a *saving* reception of evangelical truth, is to be made by all who receive baptism in adult age, may be gathered from the command to "*teach*" the recipients of this sacrament—to *disciple* them it is in the original—to observe all things whatsoever, which Christ delivered to his apostles: for the injunction here given manifestly related to *a teaching* which should be *effective;* and which appears to be so, at the administration of the ordinance. But in regard to this point, we have example as well as inference. We find that when those who were converted under the preaching of Peter on the day of Pentecost, and the Ethiopian eunuch who was taught the essential truths of the gospel by the evangelist Philip, received this sacred rite, it was connected with the visibility, or profession, of a saving faith. I remark, further, that the words of the institution, while they imply what has already been stated, indicate also, that teaching should *accompany* the celebration of Christian baptism. Accordingly, our Directory for worship requires, that "before baptism, the minister use some words of instruction respecting the institution, nature, and ends of this ordinance."

Private baptism, although not forbidden either by the divine word or the standards of our church, but recognised by both, as lawful in special cases, ought, nevertheless, to be regarded only as an exception to a general rule. If the united prayers of God's people in publick worship are valuable on any occasion, they certainly are so on this; the witnessing of the ordinance also, is calculated to be useful to every spectator; and when an addition is made to the members of the church, whether those members be in adult or infant age, there is an evident propriety that, in ordinary cases, it should be made publickly.

It is evident from the circumcision of John the Baptist, that a name was given, when that rite was administered by the Jews,* and it it is usually given in the administration of Christian baptism. But the remark of Dr. Doddridge on this subject is, in my apprehension, both just and important. He says—"The giving the child its *name*, was no more a part of the original intent of *circumcision* than of *baptism:* it was an incidental circumstance that custom had added.

* The Bible certainly contains no precept relative to the giving of a name when the rite of circumcision was celebrated. Yet the conjecture seems not improbable, that the *usage* originated from the circumstance that Abram was called *Abraham*, when circumcision was appointed.

And I cannot forbear saying that, in administering the Christian ordinance, I think care should be taken to order the voice, so that it may plainly appear we only then speak to the child by the *name* that hath been already given it."

2. The second, and affirmative part of the answer now under consideration is, "that the infants of such as are members of the visible church are to be baptized."

The first question here seems to be, "Who are members of the visible church?" To this, our larger catechism, in exact accordance with Chap. xxv. of the Confession of Faith, answers—"The visible church is a society made up of all such as in all ages and places of the world, profess the true religion, and of their children;" and our form of government, chap. ii. sec. 4, says—"A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship, and godly living, agreeably to the Holy Scriptures; and submitting to a certain form of government." Agreeably to these constitutional articles of the Presbyterian church, which the passages of Scripture, to which they refer, clearly show to be in conformity with the unerring oracles of God, it appears that the *children*, or offspring of church members, are themselves members of the church, as really and fully as their parents; and all that we have said hitherto on the subject of baptism is in coincidence with this idea. The offsping of professing believers, then, having, by their birth and baptism, a complete standing in the visible church, have, it appears, a right to present their children in baptism; unless they *forfeit* this right by such acts or neglects as justly to subject them to the discipline of the church: and that this right may be forfeited or suspended, both by actual transgression and by the neglect of duty, is a principle which few will deny, and which we shall here take for granted. On this principle, many churches in our communion, regarding a neglect of the express command of Christ in regard to the sacramental supper, "Do this in remembrance of me," as marking, in all cases, a very censurable deficiency in Christian duty, exclude from the privilege of offering their children in baptism, all who are chargeable with this neglect; although they are the offspring of believing parents, and the general aspect of their character, and the declared exercises of their mind, are such as would otherwise entitle them to the privilege which is denied them. Other churches in our communion think this system unduly rigorous, and adopt a different practice. This subject has been referred to the supreme judicatory of our church in repeated instances; and the result has been, that each particular church has been left to pursue, in this matter, the course which to them may appear most conformable to the principles of the gospel, and most conducive to Christian edification.

I have hesitated, my young friends, whether I would introduce this topick at all, in the course of lectures which I am now delivering to you. But being willing, on every topick of religion and morals, to make, on all proper occasions, a frank avowal of my sentiments, and considering that the matter in question is one of practice in the Presbyterian church, I thought on the whole, that my duty required that I should offer you my sentiments upon it. This, however, I must do briefly and summarily, as the nature of these lectures do not admit, in any case, of an extended discussion. Let me then be understood as delivering my own individual sentiments, and not as advocating any opinions or

any practice inconsistent with the statement I make. With regret and grief I admit, that in some churches of our denomination, there is what appears to me a very criminal laxness, in regard to the administration of this ordinance. Neither have I any belief in such a thing as *a half way covenant;* nor am I prepared to say that the essential qualifications for participation in both sacraments are not the same: and I distinctly say, that baptism, in my judgment, ought not to be administered to those of whom there is not reasonable ground to believe, after examination and inquiry, that the requisitions of duty specified in the vii. chapter of our Directory for Worship will be solemnly regarded, and their performance conscientiously endeavoured. All this notwithstanding, I cannot make abstinence from the Lord's supper, the ground, in all cases, of precluding from the privilege of devoting their infant offspring to God in baptism, some who are desirous of doing it, although they cannot, for the present, view themselves as prepared to go to the table of the Lord. It is one thing for me to be willing to admit a person to the holy communion, and another thing for that person to be willing to come; one thing to be actually prepared to come, and another thing to be satisfied that such is the fact; one thing to be confounded and silenced by arguments, which go to show that if you are prepared for one sacrament you must also be prepared for the other, and another thing to be so convinced and satisfied of this, as to have freedom to act in so solemn a concern. Confusion and silence are not satisfaction or conviction.

From whatever cause it may arise, the fact is indisputable, that there is in some minds—and they are often among the best minds—a scrupulous tenderness about going to the table of the Lord, which it is extremely difficult to satisfy or remove. In the congregation in which I was born and brought up, and in which what is called the *strict plan* was most strictly followed, there was a man who was regarded by its pastor, my own father, as second to no man in his charge, as an exemplary Christian, and yet this man never could, and to the day of his death, I believe, never did, get his own consent to approach the table of the Lord—nor were his children baptized. It is no very uncommon thing for a communicant of decided Christian character, after partaking of the eucharist for years in succession, to become so scrupulous in regard to his fitness to sit down at the Lord's table, as to absent himself from it for a season—in some instances for a long season. Are persons of this description fit subjects for discipline? I think not; on the contrary, it seems to me they are subjects for much Christian sympathy, and great tenderness of treatment. And should such individuals as those to whom in the two foregoing instances I have referred, be willing and desirous to offer their children in baptism—and so they might be—ought they to be refused? My answer is decidedly in the negative. It may be said, I am aware, that the refusal of baptism, in such cases, might be the means of bringing the parties the sooner to the full discharge of duty; but I cannot persuade myself that the Saviour, who taught his disciples "as they were able to bear it," and bore with their infirmities to a very great extent; nor the apostle who enjoined so much tenderness toward those who "were weak in faith," and "babes in Christ," would either have inflicted discipline in any such case, or refused any privilege of which the parties concerned were willing and desirous to avail themselves. Doubtless, all hollow pretences,

and all fabricated or lightly formed excuses are, when manifest, to be utterly disregarded; but where there is good evidence of real conscientiousness, and a careful regard and attention to Christian duties in general, I would never preclude an individual from any Christian privilege, that he was disposed to claim.

On the whole then, I would say, let all profane persons, all neglecters of publick or family worship, all who are uninstructed in the nature of the sacrament of baptism and the solemn duties which it imposes, all, in a word, as has already been said, in regard to whom there is not reason to hope and expect that they will conscientiously endeavour to comply with the obligations which they come under in the baptismal service—let all such be refused baptism for their children, till they are better prepared to be admitted to the privilege: but let all such be admitted, as are not chargeable with any of the disqualifications now specified. When the first application for baptism is made by parents not in full communion with the church, let the pastor see them by themselves; inquire into their knowledge of the nature of baptism, and the obligations it involves; instruct them, if they need it; learn the state of their minds in regard to religious duty in general; remind them that there is another sacrament, in the neglect of which they cannot live contentedly without sin; converse with them in a very tender, serious, and impressive manner; and conclude with as solemn, appropriate, and affecting a prayer as he can offer. If he find, as he probably sometimes will, that the parties need more instruction, or more engagedness in religion than they possess at his first visit, let him, with affectionate fidelity, tell them so; defer, for a short time, a compliance with their request, visit them again, and endeavour to aid them in attaining such preparation as that he may eventually admit them, with freedom on his part and advantage on theirs, to this sacred rite. And if such procedure as is here stated give offence, as in some instances it may, it is a clear indication that the parties concerned ought to be refused the privilege which they seek, till they manifest a better spirit. This system, I am fully aware, will give a pastor far more trouble, than that in which baptism is at once refused to all who do not partake of the other sacrament. But it will be trouble well taken; for, if I mistake not greatly, the course contemplated will be attended with several very important advantages. It is calculated, when properly conducted, to gain for a pastor a high degree of confidence and affection from his people, especially from the younger part of his charge; and it will give him a most desirable opportunity to learn the state of their minds, and to address to them instruction and counsel of the most appropriate and beneficial kind; it will often furnish him with information that will be of great use in his publick preaching; and it will not unfrequently result in bringing into the full communion of the church a number who will be among its brightest ornaments; but who might otherwise long deprive themselves of an invaluable and comfortable privilege, and the church of the advantage of their example, and of their aid and influence.

The truth is, that in most of the churches of our denomination, there is a mournful disregard of the duty which ought to be performed toward baptized children. They are not viewed and treated as members of the church at all, nor more regard shown to them than to those who are unbaptized. This is a grievous and very criminal neglect. If baptized children

were often reminded, both by their parents and by the pastors and elders of the churches, of their early consecration to God, and their actual standing as members of the church of Christ; and if they were, with great affection and kindness instructed in their duty, and the performance of it was brought home to their consciences; and if to all this, much earnest and special prayer were constantly offered to God in their behalf, we should see numbers of them more early, and with no objection from any quarter, partaking of both the sacraments which our merciful God and Saviour has instituted for the comfort and edification of his church.

As to those who are in the full communion of the church, no argument is necessary to show their claim to present their children in baptism, if such a claim be granted to any in the word of God—On this point there is no controversy. The portion also of our Standards which teaches, that if either parent of a child be a church member the child is entitled to baptism, is fairly and firmly grounded on the passage of scripture to which our Confession of Faith and Larger Catechism refer, 1 Cor. vii. 14. "The unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy." If this text has not a reference to infant baptism, it seems to be incapable of any rational explanation; but with such a reference, its meaning is plain and pertinent. I will give you the paraphrase of Doddridge on the words, and the note with which he accompanies it. —"*For* in such a case as this, *the unbelieving husband is* so *sanctified by the wife, and the unbelieving wife is* so *sanctified by the husband*, that their matrimonial converse is as lawful as if they were both of the same *faith: otherwise your children*, in these mixed cases, *were unclean*, and must be looked upon as unfit to be admitted to those peculiar ordinances by which the seed of God's people are distinguished; *but now they are* confessedly *holy*, and are as readily admitted to baptism in all our churches, as if both the parents were Christians; so that the case you see, is in effect decided by this prevailing practice."

The note is as follows:—

"On the maturest and most impartial consideration of this *text*, I must judge it to refer to *infant baptism*. Nothing can be more apparent than that the word *holy*, signifies *persons*, who might be admitted to partake of the distinguishing rites of God's people. Compare Exod. xix. 6; Deut. vii. 6; chap. xiv. 2; chap. xxvi. 19; chap. xxxiii. 3; Ezra ix. 2; with Isa. xxxv. 8; chap. lii. 1; Acts x. 28, &c. And as for the interpretation, which so many of our brethren, the Baptists, have contended for, that *holy* signifies *legitimate*, and *unclean*, *illegitimate;* (not to urge that this seems an unscriptural sense of the word,) nothing can be more evident, than that the argument will by no means bear it; for it would be proving a thing by itself, *idem per idem*, to argue that the converse of the parents was lawful, because the children were not *bastards;* whereas all who thought the converse of the parents *unlawful*, must of course think that the children were *illegitimate*."

The comment of Scott on this passage is to the same effect as that of Doddridge, and is well worthy of your perusal.

But you are aware that there is a large denomination of Protestant Christians, who admit that the sacrament of baptism is of divine institution, and of perpetual obligation, and yet deny that it is, in any case, to be administered to infant children, or to youth in nonage.

In a former lecture I have remarked, that this has been, and still is, the subject of much and ardent controversy, and intimated that my discussion of the point would not be extensive: and indeed if baptism has come in place of circumcision, as I have endeavoured to show, and the passage of sacred scripture just referred to is rightly expounded by the able commentators quoted—to which a host of others might be added—the point is already settled, that the infant seed of believers are, by divine appointment, to be baptized.

Indeed, my young friends, although volumes upon volumes have been published on this controversy, yet the substance of it lies in a narrow compass, and is of a character to be judged of by any candid and moderately informed Christian. Some years since, when called in the performance of pastoral duty to administer this sacrament to an infant, in the congregation which I then served, I introduced the administration in nearly these words—"Are we asked why we baptize infants? I answer, we have the clearest evidence that by divine appointment they were once introduced into the church of God, and there is not a particle of evidence that he has ever, by a subsequent order, excluded them from it; and if God has once conferred this privilege on the children of believers, and has never withdrawn it, who or what is man, that he should take from these little ones and from their parents, a grant which their Maker has made them?" This short statement, I was well informed, settled satisfactorily the question in relation to infant baptism, in a mind which had been labouring under painful doubts on the subject, for twenty years. Now, my young friends, here is really the essence of the matter in controversy; and as the brief statement I have repeated, satisfied one anxious mind, and I am confined to narrow limits, I have offered it to you, in the hope that it may have a similar influence on your minds. We believe that God, in a transaction with Abraham, as the father of the faithful to the end of time, made this solemn declaration. (Gen. xvii. 7.) "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." We know that of this covenant circumcision was the seal; and we believe that in the New Testament, there is unequivocal evidence that "the blessing of Abraham has come upon the Gentiles;" that Christian believers are regarded as his spiritual seed; (Gal. iii.) and that baptism has come in the place of circumcision as the seal of the covenant originally made with him. Now, all the evidence which does or can exist in regard to this subject, is contained in the Bible, which we have in our own language; and hence I have said, that every candid and moderately informed Christian can judge of it for himself. Let him carefully, candidly, and prayerfully compare the Old Testament with the New, and decide for himself on the points I have stated; and doing this, he decides the question at issue between us and the Antipædo Baptists. They endeavour to set aside almost every point in the statement I have made. But the Bible, they admit with us, must determine where the truth lies; and the Bible is open to us all; it is a popular book, intended for common Christians as well as for the learned; and when read and made its own interpreter, by comparing one part with another, the very truth, all false reasoning notwithstanding, may be known on this, as on all other important subjects—provided only that there be simplicity of purpose, diligence of research,

and prayer for divine guidance, in the Christian inquirer. One of the most specious arguments used by our Baptist brethren is, that a positive institution requires a positive precept, and is not to be rested on any inferences, however direct or conclusive they may seem; and that there is no precept in the word of God for infant baptism. But this objection, it has been shown, must bring on the Baptists the charge of palpable inconsistencies in their own practice—shown that it will, among other things, prohibit female communion altogether; since there is neither express precept, nor recorded example for this, in the New Testament. Nor is this a solitary difficulty—others, equally formidable, attend the objection; and I shall put an end to this extended lecture by a short quotation, touching the point before us, from Ridgely's Body of Divinity—"I cannot but think," says Ridgely, "that this objection would equally hold good against Christ's dying for infants, as well as others, or of their being capable of justification, regeneration, and the saving blessings of the covenant of grace; and it might be as well inferred from hence that they are not to be devoted to God in other instances, besides that of baptism; or that we have not the least ground to expect their salvation; for it would be as hard a matter to find this contained in express words of Scripture, as that which is the matter of controversy, to wit, that they are not to be baptized."

BY WHAT MEANS MAY MINISTERS BEST WIN SOULS?

(*Concluded from page* 436.)

II. But now we come to the second thing proposed, to *give some answer to this question from other things in the word.*

And I shall, 1. Show some things that must be laid to heart about the end, the saving of souls; and then, 2. Shall give some advice about the means.

1. About the end, the winning of souls. This is to bring them to God. It is not to win them to us, or to engage them into a party, or to the espousal of some opinions and practices, supposing them to be never so right, and consonant to the word of God. But the winning of them is, to bring them out of nature into a state of grace, that they may be fitted for, and in due time admitted into everlasting glory.

Concerning which great end, these few things should be laid deeply to heart, by all that would serve the Lord in being instrumental in reaching it.

1st, The exceeding height and excellency of this end is to be laid to heart. It is a wonder of condescendence, that the Lord will make use of men in promoting it. To be workers together with God in so great a business, is no small honour. The great value of men's souls, the greatness of the misery they are delivered from, and of the happiness they are advanced to, with the manifold glory of God shining in all, makes the work of saving men great and excellent. Preaching the gospel, and suffering for it, are services that angels are not employed in. Mean and low thoughts of the great end of the ministry, as they are dissonant from truth, are also great hindrances of due endeavours after attaining the end.

2dly, The great difficulty of saving souls must be laid to heart. The difficulty is undoubted. To attempt it, is to offer violence to men's corrupt natures; and a storming of hell itself, whose captives all sinners are. Unless this difficulty be laid to heart, ministers will be confident of their own strength, and so miscarry, and be unfruitful. Whoever prospers in winning

souls, is first convinced that it is the arm of Jehovah only can do the work.

3dly, The duty of winning souls must be laid to heart by ministers. That it is their principal work, and they are under many commands to endeavour it. It is a fault to look on fruit only as a reward of endeavours; so it is indeed, and a gracious one: but it should be so minded, as the end we should strive for, Col. i. 28, 29; which, when attained, is still to his praise: yet most commonly when it is missing, it is to our reproach and danger, when it is (as, alas! it is often) through our default.

4thly, The great advantage there is to the labourer by his success, is to be pondered. Great is the gain by one soul. *He that winneth souls, is* happy as well as *wise*, Prov. xi. 30. Dan. xii. 3. Won souls are a minister's *crown*, and *glory*, and *joy*, Phil. iv. 1. 1 Thess. ii. 20. How far is this account above all others that a man can give of his ministry? These things fixed upon the heart, would enliven us in all endeavours to attain this excellent end.

2. For advice about the means, I shall add these few, besides what hath been said.

1st, Let ministers, if they would win souls, procure and retain amongst the people a persuasion of their being sent of God; that they are *Christ's ministers*, 1 Cor. iv. 1. It is not confident asserting of it, nor justifying the lawfulness of our ecclesiastical calling, though there be some use of these things at some times: but it is ability, painfulness, faithfulness, humility, and self-denial, and, in a word, conformity to our Lord Jesus in his ministry, that will constrain people to say, and think, that we are sent of God. Nicodemus comes with this impression of Christ, John iii. 2. *A teacher come from God.* It is certain, that these thoughts in people further the reception of the gospel; Gal. iv. 14. *Ye received me as an angel of God, even as Christ Jesus.*

2dly, Let ministers, if they would win souls, purchase and maintain the people's love to their persons. And this is best done, by loving of them, and dealing lovingly and patiently with them. There should be no striving with them, especially about worldly things; yea, *meekness to them that oppose themselves*, 2 Tim. ii. 24, 25, 26. It is of great advantage to have their love. How carefully doth Paul sue for it in several epistles; and condescend to intreat and make apologies, when indeed he had not wronged them, but they only did imagine he had wronged them! 2 Cor. xi.

3dly, It would further the winning of souls, to deal particularly and personally with them; not always nor altogether in public, Col. i. 28. Acts xx. 20, 21. Great fruit hath constantly followed the conscientious discharge of this duty. The setting of it up in Geneva, did produce incredible fruits of piety, as Calvin reports: when the ministers, and some of the elders, went from house to house, and dealt particularly with the people's consciences. And we are not without many instances of the fruit of this mean in our own time, and in these nations. Blessed be the Lord for the labourers, and their success.

4thly, Ministers must pray much, if they would be successful. The apostles spent their time this way, Acts vi. 4. Yea, our Lord Jesus preached all day, and continued all night alone in prayer to God. Ministers should be much in prayer. They use to reckon how many hours they spend in reading and study; it were far better both with ourselves and the church of God, if more time were spent in prayer. Luther's spending three hours daily in secret prayer, Bradford's studying on his knees, and other instances of men in our time, are talked of rather than imitated.

Ministers should pray much for themselves; for they have corruptions like other men, and have temptations that none but ministers are assaulted with. They should pray for their message. How sweet and easy is it for a minister, (and likely it is to be the more profitable to the people), to bring forth that scripture as food to the souls of his people, that he hath got opened to his own heart by the power of the Holy Ghost, in the exercise of faith and love in prayer! A minister should pray for a blessing on the word; and he should be much in seeking God particularly for the people. It may be this may be the reason why some ministers of meaner gifts and parts are more successful, than some that are far above them in abilities; not because they preach better, so much as because they pray more. Many good sermons are lost for lack of much prayer in study.

But because the ministry of the word is the main instrument for winning souls, I shall therefore add somewhat more particularly concerning this, and that both as to the matter and manner of preaching.

1. For the subject-matter of gospel-preaching, it is determined by the apostle expressly to be *Christ crucified*, 1 Cor. ii. 2. Two things ministers have to do about him in preaching him to them that are without. 1. To set him forth to people, Gal. iii. 1; to paint him in his love, excellency, and ability to save. 2. To offer him unto them freely, fully, without any limitation as to sinners, or their sinful state. And then Christ's laws or will to be published to them that receive him, and are his, for the rule of their walk; and his promises, for the measure and foundation of all their hopes and expectations; and his grace and fulness, for their supply in every case, till they be brought to heaven. This was the simplicity of the gospel that remained but a little while in the Christian church: for ceremonies among the Jews, and sinful mixtures of vain philosophy amongst the Gentiles, Col. ii. did by degrees so corrupt the gospel, that the mystery of iniquity ripened in the production of Antichrist. It was a sad observation of the fourth century, that it became a matter of learning and ingenuity to be a Christian. The meaning was, that too much weight was laid on notions, and matters of opinion; and less regard had unto the soundness of the heart, and holiness of the life. In the beginning of the reformation from Popery, the worthies whom God raised up in several countries, did excellently in retrieving the simplicity of the gospel from the Popish mixtures. But that good work took a stand quickly, and is on the declining greatly. How little of Jesus Christ is there in some pulpits! It is seen as to success, that whatever the law doth in alarming sinners, it is still the gospel-voice that is the key that opens the heart to Jesus Christ. Would ministers win souls? Let them have more of Jesus Christ in their dealing with men, and less of other things that never profit them that are exercised therein.

2. As for the manner of successful preaching, I shall give it in a negative and positive, from these two places. 1 Cor. i. 17, & ii. 1—4.

First, What this negative disowns, is our inquiry. The words are full: *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.* Again, *I came not to you with excellency of speech, or of wisdom, declaring unto you the testimony of God.* Again, *And my speech, and my preaching was not with enticing words of man's wisdom.* These are the words of the Holy Ghost concerning a way of preaching

that is unprofitable: a way that seems was in use and respect with the Corinthians; and honest Paul was despised by them, for his simple and plain way, different from theirs. I shall only instance in things that this scriptural negative doth check and reprove in the way of preaching.

1. The establishing and advancing of divine truth upon the foundation of human reason; as if there were some weakness and insufficiency in those methods and arguments of working on men's consciences, that the Holy Ghost prescribes. The great foundation of all a minister hath to say, is, *Thus saith the Lord;* and a grave declaration of the testimony of God in this matter, is ministers' duty, 1 Cor. ii. 1, and will have more authority on men's consciences, than many human reasons. There is a rational preaching, (as it is called,) wherein men do not satisfy themselves to make use of reason as a tool and instrument, (and then its use is excellent,) but will establish it as a judge and dictator in all divine matters and truth; and so in effect turn all their preaching into little better things than the lectures of philosophers of old; save that the poor Pagans were more sincere in their morals, and serious in delivering their opinions.

Let a minister therefore still think with himself, that a plain Scripture testimony is his main argument; and accordingly let him use it. When he teacheth philosophy, and when he teacheth men the will of God about salvation, he is in distinct provinces, and his management of his work therein should be very different.

2. It is to preach with *excellency of speech*, and *words of man's wisdom*, when men think to reach the gospel end on sinners by force of even spiritual reason and persuasion. This corrupt thought riseth in some, from an imagination that moral suasion is all that is needful for converting a sinner: and in some this thought rises on a better account; the light of the glory of God in the gospel shines so brightly in upon their own hearts, that they fall into this conceit, that no man can stand before that light which they can hold forth: Melancthon's mistake at first, till experience made him wiser. Hast thou a clear knowledge of gospel mysteries, and the word of exhortation is with thee also, so that thou art qualified to urge, beseech and plead warmly with sinners on Christ's behalf? Take heed of this snare, lest thou think, that thy wisdom and gifts can promote and carry on the gospel design on men.

3. This also is checked in the apostle's words, the setting forth the beauty of the gospel by human art. The truth of the gospel shines best in its bare proposal; and its beauty, in its simple and naked discovery. We may observe from the church history, that still as soundness of doctrine, and the power of godliness, decayed in the church, the vanity of an affected way of speaking and of writing of divine things came in. Quotations from the fathers, Latin, and languages, are pitiful ornaments unto preaching, if a man design conversion and soul-edification.—And yet more despicable are all playing on words, jinglings, and cadences, (which things are in all the rules of true eloquence justly exploded); and yet some men reckon much on them. But would any man think his friend in earnest with him, that would accost him in any affair with such sort of language and gesture?

Secondly, The positive is, *in demonstration of the Spirit, and of power*, 1 Cor. ii. 5.

1. Paul preached so as gave a demonstration that the Holy Ghost was in him, sanctifying him. This is a plain and blessed thing. Happy is the minister that manageth

his work so, that if the hearers get not a demonstration of great parts and learning, yet they have a demonstration of the sanctifying Spirit of God in the minister.

2. Paul preached so as gave a demonstration that the Spirit of God was with him, assisting and helping him in his work; even when he was amongst them *in much weakness, fear, and trembling*, ver. 3. Happy is the minister that can preach this way. He must be a depender upon assistance from the Holy Ghost.

3. Paul preached so as a demonstration of the power of the Holy Ghost was given to the hearts of the hearers. The Spirit of God so wrought on them by his power in and by Paul's preaching.* This is the principal thing to be aimed at, and it is the proper source of all profitable preaching.

To conclude: You that are ministers, suffer a word of exhortation.

Men, brethren, and fathers, you are called to an high and holy calling. Your work is full of danger, full of duty, and full of mercy. You are called to the winning of souls; an employment near akin unto our Lord's work, the saving of souls: and the nearer your spirits be in conformity to his holy temper and frame, the fitter you are for, and the more fruitful you shall be in your work. None of you are ignorant of the begun departure of our glory, and the daily advance of its departure, and the sad appearances of the Lord's being about to leave us utterly. Should not these signs of the times rouse up ministers unto greater seriousness? What can be the reason of this sad observation, That when formerly a few lights raised up in the nation, did shine so as to scatter and dispel the darkness of popery in a little time; yet now when there are more, and more learned men amongst us, the darkness comes on apace? Is it not because they were men *filled with the Holy Ghost, and with power;* and many of us are only filled with light and knowledge, and inefficacious notions of God's truth? Doth not always the spirit of the ministers propagate itself amongst the people? A lively ministry, and lively Christians. Therefore be serious at heart; believe, and so speak; feel, and so speak; and as you teach, so do; and then people will feel what you say, and obey the word of God.

And, lastly, for people: It is not unfit that you should hear of ministers' work, and duty, and difficulties. You see that all that is of your concernment. *All things are for your sakes*, as the apostle saith in another case.

Then only I entreat you. 1. Pity us. We are not angels, but men of like passions with yourselves. Be fuller of charity than of censure. We have all that you have to do about the saving of our own souls; and a great work besides about the saving of yours. We have all your difficulties as Christians; and some that you are not acquainted with, that are only ministers' temptations and trials.

2. Help us in our work. If you can do any thing, help us in the work of winning souls. What can we do, say you? O! a great deal. Be but won to Christ, and we are made. Make haste to heaven, that you and we may meet joyfully before the throne of God and the Lamb.

3. Pray for us. How often and how earnestly doth Paul beg the prayers of the churches! And if he did so, much more should we beg them, and you grant them; for our necessities and weaknesses are greater than his: 2 Thess. iii. 1, 2. *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be*

* 2 Cor. iv. 2. *Commending ourselves to every man's conscience in the sight of God.*

delivered from unreasonable and wicked men: for all men have not faith.

BURIAL OF THE DEAD.

"And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise."—*St. Luke*, vii. 13, 14.

Who says, the wan autumnal sun
  Beams with too faint a smile
To light up nature's face again,
And, though the year be on the wane,
  With thoughts of spring the hearts beguile?

Waft him, thou soft September breeze,
  And gently lay him down
Within some circling woodland wall,
Where bright leaves redd'ning ere they fall,
  Wave gaily o'er the waters brown.

And let some graceful arch be there
  With wreathed mulleins proud,
With burnished ivy for its screen,
And moss, that grows as fresh and green
  As though beneath an April cloud.

Who says the widow's heart must break,
  The childless mother sink?
A kinder, truer voice I hear,
Which even beside that mournful bier
  Whence parents' eyes would hopeless shrink,

Bids weep no more—Oh heart bereft,
  How strange, to thee, that sound!
A widow o'er her only son,
Feeling more bitterly alone
  For friends that press officious round.

Yet is the voice of comfort heard,
  For CHRIST hath touch'd the bier—
The bearers wait with wondering eye,
The swelling bosom dares not sigh,
  But all is still, 'twixt hope and fear.

Even such an awful soothing calm
  We sometimes see alight
On Christian mourners, while they wait
In silence by some Church-yard gate,
  Their summons to the holy rite.

And such the tones of love, which break
  The stillness of that hour,
Quelling the imbitter'd spirit's strife—
"THE RESURRECTION AND THE LIFE,
  "AM I: BELIEVE, AND DIE NO MORE."

Unchanged that voice—and though not yet
  The dead sit up and speak,
Answering its call; we gladlier rest
Our darlings on earth's quiet breast,
  And our hearts feel they must not break.

Far better they should sleep awhile
  Within the Church's shade,
Nor wake until, new heaven, new earth,
Meet for their new immortal birth,
  For their abiding place be made,

Than wander back to life, and lean
  On our frail love once more.
'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
  How grows in Paradise our store.

Then pass, ye mourners, cheerly on,
  Through prayer unto the tomb,
Still, as ye watch life's falling leaf,
Gathering from every loss and grief,
  Hope of new spring and endless home.

Then cheerly to your work again
  With hearts new braced and set
To run, untired, love's blessed race,
As meet for those, who face to face
  Over the grave their Lord have met.

KEBLE.

Miscellaneous.

ESSAY VI.

THE RETURN OF MAN TO THE GARDEN.

"Thou shalt be with me in Paradise."
"And lo, an olive leaf was in her mouth."

Tully always spoke of the lessons and language of Plato as divine. He who searched out the neglected tomb of Archimedes, could not have been insensible to the charm of philosophy. But if Plato be entitled to veneration, we cannot release men from strong obligations of reverence for the name of Milton. In his day, strong passions agitated England, and in his meridian life, his course seemed to lie along the lines of the torrid zone. He gradually receded from a fierce tropical influence, till we find him, in the evening of life,

unshaken, indeed, in his integrity, but looking more dispassionately on all around. He set himself to compose a lasting song. The light of the body is the eye, but this light was stricken away. He was neglected by the reigning party, lightly esteemed by courtiers, and well nigh forsaken by all the world. But who cares now for the vulgar greatness, and voluptuous court of the Second Charles? Whilst he was leaning on the arm of pleasure, Milton was traversing the walks of Paradise, and the moons of Eden were investing him with their peerless light. At his feet, his daughters waited for the strains of melody which broke from his impassioned lips. He finished his work, but even then his task was not done; for a friend said to him, "what hast thou to say of Paradise Regained?"

We have seen that man was driven away from Eden, but is there no way of return? Are its gates forever closed, and is there no olive leaf plucked by its Almighty Planter? A possibility of return has been effected for us, by him who said "This day shalt thou be with me in Paradise." He here selected an individual guilty of atrocious crimes, on whom to bestow the grace of repentance, and the beatitude of heaven. By this we are taught, that all who desire to return, however profound their guilt, may come back to Eden. But in going we must pass by the interment of him whose death is our life. His temples waxed pale in anguish, that ours might be crowned by our omniscient Judge. In returning, the courtier and the peasant must alike pass by this man of sorrows. A courtier,* in his pilgrimage by the cross, sung this pilgrim's song:

"No hallow'd oils, no gums I need,
No new born drams of purging fire,
One rosy drop from David's seed,
Was worlds of seas to quench thine ire:
Oh, precious ransom, which once paid,
That *consummatum est* was said."

The restoration of the world, is a theme more pleasing than its fall. All who live in the world, must, to a certain extent, be acquainted with its evils, both natural and moral. The earthquake sinks the proud city. Its towers disappear in a moment, from the beholder's eye; or time more gradually brings on decay. Already have Carthage, Persepolis, and Thebes, and Nineveh, gone to ruin beneath its resistless touch. The volcanic mountain overwhelms the fertile plain, and the city by which it is graced. At times the sea bursts its appointed barriers, carrying desolation into adjacent islands. Famine stalks abroad at noonday, and pestilence roves about in darkness; war sounds its trump, and thousands flock to the house of death. But when we descend to the inferior orders of creation, we may ask, with the inspired king of Israel, "as to these sheep, lo, what have they done," that their plaintive death song should be heard from every field of animated existence? why weave such a heavy chain around the neck of brute unconsciousness? The sin of man is the cause of all. But let us inquire in what sense this fallen world has been restored. It has been restored to the possession of many temporal mercies. "Of Joseph, he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills." The greatness of our temporal mercies, we can scarcely know, unless, in the place of them, we were afflicted by so many opposite evils.

* Sir Henry Wootton.

In addition to this, the stability of the earth, is secured by express promise. The world once perished by water, but it shall perish by water no more. Our Creator places his token in the cloud. He bends in our sight the graceful arches of the rainbow. The hills look all brilliant to the eye, and every form of beauty is pictured in the flowing stream.

Further, the world is so far restored, that a source is opened, whence all our woes may be alleviated. "The whole creation groaneth and travaileth in pain;" but Paul was employed in directing the attention of men to the proper sources of consolation. Christianity adds greatly to the comforts of the poor. Whilst philosophers have done much to enlighten the minds of the wealthy, our Saviour addressed himself principally, to the neglected orders of the people. We justly regard death as a great evil, but its sting can be drawn by Christian consolations. A philosopher like Socrates may die with composure, or an Indian chieftain may die with sternness, but we need not call on the chieftains of Christianity to test its power over death. They are sometimes found among its obscurest disciples.*

The world, too, is so far restored, that a system is put into operation by which the earth is to undergo a complete moral change. Christianity has hitherto had only a partial sway over the passions of men. Still, the good it has done, cannot be calculated. Unless we could tell what crimes its influence may have prevented, or what unseen odorous deeds it may have originated, or count the myriads it has safely conveyed to Heaven, we are scarcely prepared to do justice to the importance of the Christian system. But there is a period pointed out in prophecy, when its trophies shall be numberless.

Let us now consider, for a moment, how the world was restored. Had it been restored without some sublime process on the part of its Maker, the evils of transgression would not have appeared sufficiently profound in our estimation. For this reason, the development of Christianity was gradual. The first promise was a beam, which eventually accumulated to a volume of light. The whole system of Jewish rites was an increase of this light.* These rites were all set aside, when our Saviour was found in fashion as a man. To this Saviour, the government of the world has been committed. There is something captivating to the pious mind, in the theory that the world of nature is but the shadowing forth of spiritual objects. This theory has been countenanced by some distinguished scholars. Among them are Parkhurst, Rev. Wm. Jones, and Bishop Horne. Somewhat allied to the feelings inspired by this theory, are the feelings inspired by the theory that all this world is committed into the hands of a mediatorial Governor. This Mediator was the atoning agent by whose merits the world has been restored. The atonement was an emanation of divine mercy. The divine justice had just as much of eternity about it as the divine mercy. The divine mercy was a fountain sealed up, till some agent should place a key in the hand of Divine Justice, by which the foun-

* Legh Richmond, in the Dairyman's Daughter and Little Jane, shows how consoling Christianity is to the poor. To these might be added a thousand instances published by Tract Societies. See also the Shepherd of Salisbury Plain, by H. More, of Barley Wood.

* The reader may see the types amply explained in Lightfoot's Horæ Talmudicæ, Faber's Horæ Mosaicæ, Paxton's Illustration's, Brown's Jewish Antiquities, or Jennings and M'Ewen on the Types.

tain should be unlocked, and then the stream of this fountain becomes to thirsty man,

"Sweet as the streamlet's limpid lapse
To the sun brown'd Arab's lip."

To all that the Redeemer has done to restore the world, must be added the purifying influences of the Spirit. It is his office to enlighten the mind, to awaken the conscience, and renew the heart. In all renewed hearts he plants and fosters the germ of grace, and all his operations upon the heart are beautiful, beyond the power of words to express. Now he breaks the chains of the captive mourner, or expands the heart into philanthropic emotions, or at times kindles a blazing fire of love, in the furnace of the soul. It is the office of the Spirit to interpret the scriptures to the spiritual understanding of those who read them. When the scriptures are largely used, the restoration of the world is going on apace. The Waldenses have taught us a lesson in past ages, of the value of the scriptures. They were hunted down by power, over the mountains and among the valleys of Italy.

"E'en in the lowly, rural vale,
Truth, weeping, tells the mournful tale."

But the dove, that once beautified the person of their Saviour, shed meekness over their hearts. Their light as a people, is nearly extinguished, but the light of the Scriptures, is inextinguishable, and it will shine brighter and brighter, when that sun shall rise which will gild the earth for the long space of a thousand years.

If the world be restored, then ought we to partake in that restoration. If a lost world has been found again, how promptly ought we to seek its finder. Of what avail will it be that new light should be given to the earth, unless that light shine into our hearts? What signifies the bending harvest, if there be no reapers, or what signifies plenty, if there be none who feel their wants.

Our Saviour has provided for leading this world, so long astray, back to the universal fold. He has given us many privileges, and many mercies. He has planted his church in the world, and sent us Sabbaths that steal over our heads with a delicious influence. He now holds out the olive leaf of reconciliation, and if we embrace the offer, he will say to each of us at the hour of death, "This day thou shalt be with me in Paradise."

MENTAL SCIENCE.

Radical Principles brought to the Test of Revelation.

In resuming the discussion of this subject, we owe our readers an apology for the delay and long interruption of our numbers. Want of health has been the sole cause of the interruption.

We now begin with an examination of the radical principles, mentioned in the close of our last number—It is this, *the mind has three distinct faculties*, which we have called *understanding*, *heart*, and *will*.

Before we proceed to examine several passages of the Scriptures in detail, one general remark deserves consideration. The supposition that God has made a revelation to men, necessarily involves the position, and the general tenor of the Scriptures establish its truth incontrovertibly, that if God speaks to men, it must be on the ground that they are capable of *intelligence*, or knowing something of what he says. The supposition also involves a capability of *feeling*, or being impressed with the apprehended communication, else the communication is useless: and if any good result is to be obtained, men must be capable of *acting* under the influence of feeling and

inducements. This may be thought by some *a priori* reasoning, and not *inductive*. But we have a right to use this argument, if we have ascertained a fact, which is implied in the supposition of a revelation from God to men. Need any thing more be added, to show that the implication is all contained in the fact of a revelation to mind? Would not the idea of a revelation to men, incapable of *understanding*, *feeling*, or *acting*, be absurd? Nothing can be more plain. Now if the facts, that men are capable of knowing, feeling, and acting, are proved by this general argument, the only remaining step in the argument is to show that the facts prove the mind to have these distinct faculties. This we think is plain without any further illustration.

But it may be important to examine the manner in which these faculties are recognised in the documents of revelation. We wish to proceed on sure ground, and ascertain the truth as it is contained in the sacred pages; also to learn as definitely as practicable, the correspondence of facts in philosophy with those of revelation.

When we look into the sacred documents, to ascertain what is said, which expresses or implies the faculties or capabilities of mind, we shall find the passages so full and numerous, that a selection will be difficult. We request, therefore, the reader, after he shall attend to the examples which we shall adduce, to bear this thought in mind while reading the Bible, that he may be able to test its correctness.

Take now the faculty of *understanding*, and inquire, what saith the Scriptures on this subject? Here we have all those passages and expressions which ascribe *knowledge* to men—all those which command them to acquire knowledge—all those which reproach them for neglecting its acquisition —all those which describe or furnish the means of teaching men intelligence, which, it will be readily perceived, are very numerous; and all of them necessarily imply a capacity for knowing. This is what we mean, and what we have explained, as the *faculty* of understanding. Here let it be asked and the question pondered well, if men have no faculty of knowing, why should they be taught? Why else should God, their Maker, teach them?

We are well aware that the terms knowledge, understanding, intelligence, and others which imply them, are variously used in the English translation of the Scriptures, but this will by no means prove that they have no defined meaning. The same remark is true of the Hebrew and Greek words which are translated by these terms. *Understanding* has several significations in the Bible. Sometimes it means a *faculty* employed in obtaining knowledge, as Prov. iii. 5. "Lean not unto thine own understanding." Prov. xix. 25. "Reprove one that hath understanding"—also Prov. xxx. 2. "And have not the understanding of a man." Isaiah xxix. 14. "The understanding of their prudent men shall be hid." Luke xxiv. 45. "Then opened he (Christ) their understanding"—and Eph. iv. 18. "Having the understanding darkened." Sometimes it is used for the exercise of the faculty, or the actual process of acquiring knowledge, as 1 Kings vii. 14. "Filled with wisdom and understanding." Ps. cxix. 104. "Through thy precepts I get understanding"—Prov. iii. 13. "Happy is the man that getteth understanding." Sometimes it is used for knowledge acquired, as Luke i. 3. "Having had perfect understanding of all things, &c." 1 Cor. i. 19. "and will bring to nothing the understanding of the prudent." It is sometimes used for all the

mind's faculties, as Job xx. 3. "The spirit of my understanding causeth me to answer." Dan. iv. 34. "Mine understanding returned unto me"—and Rom. i. 31. "Without understanding, covenant breakers"—and sometimes it is used for true religion, as Col. i. 9. "In all wisdom and spiritual understanding"—and Col. ii. 2. "Unto all riches of the full assurance of understanding." It is entirely clear, that this term must, in some of those instances, be used figuratively; and the question to be decided is, what is its proper meaning? This question must be decided from the common and prevailing use of the word in the Bible, or from its technical signification. As to its technical meaning, we need not say much, since it is perfectly obvious that as a participle, it means apprehending the objects of knowledge, and as a substantive, it means the faculty of mind which apprehends. It is only necessary further to say, what we think every attentive reader will readily perceive, that the most common uses of the term understanding, in the Scriptures, are two, for the *faculty*, and its *exercise* in the acquisition of knowledge. Now from this obvious fact, which corresponds with the technical meaning of the substantive and participle, it is fair and conclusive to affirm, that the scriptural uses of the term designate the mental *faculty* as its proper meaning, and the *exercise* of that faculty as its secondary meaning. But if any one should insist that the mental exercise is the proper signification of the term, we shall still be brought to the conclusion that there is a *faculty* so called in the Scripture, and that it is so denominated from the character of its exercises. This will vary but little the result, although it accords not in our estimation with the accustomed use of language, or the common style of the Scriptures.

If it were at all necessary to record in this article the process and result of a critical examination into the meaning of the Hebrew and Greek words translated by the term *understanding*, we would give the analysis of the words and phrases, together with the various uses of the words, which would bring us to the same conclusion stated above. But of this there can be no necessity, except for a specimen and a few references. The case is so exceedingly plain, that every candid mind will perceive and admit its truth. The principal Hebrew word used for understanding is בִּין, which radically as a verb in Kal, signifies to distinguish, to discern, to understand. When it is used as a substantive, it means understanding, discernment, knowledge. Let any one, capable of examining those passages in the original, which we have already quoted from the Old Testament, investigate their meaning, and he will not fail to recognise the truth and full force of what we have asserted. By recurring to Taylor's Hebrew Concordance, it will be seen that this word is used as a substantive more than eighty times in the Old Testament, with many different shades of meaning. Sometimes it indicates knowledge simply, sometimes wisdom, as in Psalm cxxxvi. 5, and Prov. xxiii. 4. Sometimes it means true religion, as in Prov. ii. 3; iii. 13; iv. 1, 5, 7; but in many of the uses it plainly indicates the intellectual power or faculty; and in every one of the whole, such a faculty is necessarily implied. The conclusion may therefore be stated thus; the revelation of God teaches that man has a *faculty*, which we call understanding, distinct from all other faculties, and distinct from all mental exercises. The plain construction of both languages, [Hebrew and English] conveys this truth in multitudes of passages,

and every use of the term necessarily implies the fact.

If we now examine the Greek of the New Testament, the result will be the same. The words principally used for the intellectual faculty are, νους, νοημα, διανοια and συνεσις. Of these, νους is used more frequently than the others, it being found twenty-four times in the New Testament. The four following passages have the meaning restricted to the faculty of knowing. Luke xxiv. 45. Rom. xiv. 5. Apocalypse xiii. 18; xvii. 9. All the rest necessarily imply the same fact. The word νοημα, is read but six times in the New Testament, but it is used distinctively in Phil. iv. 7, for the understanding of those who are kept. Διανοια is read thirteeen times, and used distinctively in Eph. i. 18—iv. 18. Heb. viii. 10—xx. 16. 1 John v. 20. Συνεσις is found in the Greek Testament only seven times. In Luke ii. 47, and 1 Cor. i. 19; it may be understood of the faculty, or if it be not necessarily so understood it must imply the philosophical fact. Our limits would not allow us to give the exegetical analysis of these and several other Greek words, which are used to denote either the faculty or its exercises and acquirements. We only refer to the passages and the principles which must lead to the true result. They have led us to the result stated above, viz. that the revelation of God recognises and confirms the truth of philosophy. Throughout the Bible, God has treated men as possessing a faculty of knowing his communications to them. On this topic there is an accumulation of evidence and argument perfectly exhaustless. Every man who examines, will find it as clear and forcible as it is abundant.

We now inquire what the Scriptures teach concerning the *faculty* which we call *heart*.

The term heart is doubtless used in several senses in the holy scriptures, to a few of which we shall advert, but it will be our main object here, and entirely sufficient, to show that it is often used to denote a faculty of mind, and in such a manner that it cannot with any propriety be applied to any thing else, except a faculty of feeling. If this be shown it will establish the philosophical fact, and we think, prove all other uses of the term to be subordinate and secondary to this.

In the Hebrew scriptures the principal word for heart is לבב. There are, it is true, several words occasionally used to express the same idea in some of its relations, but they need not be here examined. The radical meaning of לבב, seems to be applied to the physical heart, or muscular organ, and so applied on account of its vibratory motion, or pulsation. The abstract meaning, therefore, would be vibratory motion, but it is never used in the Hebrew scriptures abstractly.—Heart, therefore, being its radical meaning, as used in the bible, it is proper to observe that it is applied to several other things secondarily, or figuratively. From the position of that physical organ in the midst of the body, the word is applied to the middle of heaven, Deut. iv. 11.—to the midst of the sea, Prov. xxiii. 34., Jonah, ii. 3. It is often applied to the mind, and sometimes includes its every faculty, action, passion, disposition, and affection. So it is used, Gen. viii. 21, and many other passages. It will be obvious to every reader of the Hebrew scriptures, that the word is more frequently applied to the mind, its faculties and affections, than to any and all other things. While, therefore, it is true, that the Hebrew language describes the motions and passions of the mind by the effects which they produce upon the body, it is also true that all the descriptions involve some mental faculty of feel-

ing or of being affected. To ascertain the distinctive character of this faculty, is our present object. Take the following as a specimen of very many passages in which the word occurs distinctively, Ps. xix. 9. "The statutes of the Lord are right *rejoicing* the (לב) heart." Ps. xxxiv. 19. "The Lord is nigh unto them that are of a *broken* (לב) heart." Ps. ci. 5.—"him that hath an high look and a *proud* (לבב) heart will not I suffer." Prov. xiv. 13. "Even in laughter the (לב) heart is *sorrowful*." Prov. xv. 15. "He that is of a *merry* (לב) heart hath a continual feast." Isah. xxx. 29. "Ye shall have—*gladness* of (לבב) heart." Isah. xliv. 20. "A *deceived* (לב) heart hath turned him aside." Jer. xvii. 9. "The (הלב) heart is *deceitful* above all things." Ezek. xi. 19. "I will take the *stony* (לב) heart out of their flesh." Ezek. xviii. 31.—"and make you a *new* (לב) heart." Nahum ii. 11.—"and the (ולב) heart *melteth*." These are sufficient to show that the Hebrew word for heart is used for that which feels joy, contrition, pride, sorrow, and gladness; and is deceived, deceitful, and hard, or melts. All those definite and limiting expressions indicate the faculty of feeling in distinction from understanding, or the faculty which knows. With the exception of *deceiver* and *deceitful*, none of them could be applied to understanding without violating all propriety of language: nothing except a faculty of feeling can agree with the appropriate meaning of those terms. Let any man substitute faculty of feeling for heart in the above cited passages of the English translation, and the sense will not be altered.

Let the inquiry be pursued in the New Testament, and learn its result. The examination of a single Greek word (καρδια) will be sufficient for our present purpose, although some other words are used to indicate the same thing. Καρδια is frequently used by all the New Testament writers, and in various senses. The different shades of meaning in the use of this word will be found to correspond with those already mentioned, as indicated by the Hebrew (לבב) and with the uses of the English word *heart*. It is not found at all in the New Testament, however indicating the muscular organ, whose vibration sends the blood through the arteries, and receives it through the veins, but this is undoubtedly the radical meaning of the word, being derived from a verb which signifies to pour out. It is used for the middle of the earth in Matth. xii. 40. But what concerns the present discussion is the distinctive use of καρδια for the faculty of feeling, from which all the affections proceed, and which is the source of moral character. Take the few passages which follow to illustrate our meaning. In Mark vi. 52, we read "their heart (καρδια) was *hardened*." chap. x. 5. "For the *hardness* of your heart (σκληρο-καρδιαν) he wrote you this precept;" and the same sentiment is contained chap. xvi. 14. John xvi. 6, we have the phrase "*sorrow* hath filled your heart (καρδιαν), and verse 22, "your heart (καρδια) shall *rejoice*." See also, Acts ii. 26. "Therefore did my heart (καρδια) *rejoice*," verse 37. "they were *pricked* in their heart" (καρδια); also xxi. 13, "what mean ye to weep and *break* my heart," (καρδιαν); Rom. ii. 5, "after thy *hardness* and *impenitent* heart (καρδιαν) treasurest up unto thyself wrath;" ix. 2, "I have great *heaviness* and continual *sorrow* in my heart," (καρδια): and 2 Cor. ii. 4, "For out of much *affliction* and *anguish* of heart (καρδιας) I wrote unto you." These are a few of many passages in which καρδια is used to denote the faculty of feeling, and when it cannot consistently mean any thing else. It is entirely plain that there must be a permanent something, call it fa-

culty, or principle, or what we please, which is distinct from understanding, and distinct from all mental exercises. The above associated expressions which limit the application, and define the meaning of heart, cannot be applied to mind in its general signification, without perverting the intention of the Spirit; and they would make nonsense if applied to understanding, or to any mental exercise. It would express neither sense nor truth, to speak of a *hard* or *pained* understanding: and it would be still more absurd to speak of *sorrow* filling their *exercise*, or of being *pricked* in their *exercise*. If there be any distinction in language, between things and the motions of things; there must be in the language of the bible distinctions between faculties and their exercises. Can any one, who believes the divine origin of the scriptures, entertain the absurdity of ascribing to the Holy Ghost such instruction as this phraseology would convey, a *deceived*, *hard*, and *pained* exercise, *desires* of the exercise, &c. Nothing can be more inconsistent than such a supposition with the language of the bible. Enough has been intimated on this subject. Every man, who examines the scriptures for himself, whose mind is not governed by prejudice, and whose opinions and exercises are not guided by speculative theories, will perceive that the New Testament most clearly recognises the existence of a distinct faculty of feeling denominated the *heart*.

As we enter on the inquiry which respects the *will*, it may be proper to state the philosophical doctrine contained in our essays, that it may be distinctly compared with the scriptural instruction. The doctrine is this, *the will is a distinct faculty of choosing, and is always governed by the pleasure of the heart.*

It will not be our object, at any considerable length, to pursue this examination here, because the subject will again recur in a subsequent article. We have now room only to say some general things on this part of the subject.

It is obvious that the terms for *will* in the Hebrew, Greek, and English scriptures are used in various senses. As a matter of interpretation it is important to distinguish those meanings. Sometimes the meaning will be found to be equivalent to command, sometimes to express desire, at other times volition, and often the faculty of choosing. If it shall be found on examination, that in some instances, the latter is its meaning, the doctrine will be established, and it must have an important bearing on some speculations which are disturbing the church at the present day. On the right interpretation of those passages, which contain the recognition of the human will depends the settlement of many controversies which have often disturbed the peace of the church. We deem it, therefore, of great importance, at the present day, to examine this subject with great care. This we propose to do in our next article.

In the mean time, let those who take any interest in this discussion, apply some of the suggestions, relative to the discriminating use of the terms *heart* and *understanding*, to the scriptural use of the term *will*. A few experiments in substituting the phraseology involving the doctrine which we have stated for *will*, cannot fail to convince them that any other meaning would be inadmissible in many instances. Let them substitute heart for will, in those passages where faculty or principle is intended, and the sense will be much perverted or destroyed.

We are aware that the distinction between the heart and will is esteemed by very many as either of little consequence, or untrue. We hope to show that the scrip-

tures recognise this distinction, in a manner which settles both its truth and importance. If this should be done, much vague theology may be settled, and much erroneous philosophy corrected.

These remarks are intended only to intimate the importance of the investigation, and invite the most careful attention to the interpretation of God's word, which, as a revelation from him, must settle the question. No man, acquainted with the history of errors in the church, will doubt that this has been the starting point of almost all heresy. Views of the human will enter into the first principles of the most numerous class of errors. Correct these views, and the errors may be corrected; and the true interpretation of God's word is the only effectual corrective.

F.

PRESBYTERIAN MISSIONS TO THE HEATHEN.

At the late ordination of the missionaries, Messrs. Pinney and Barr, the editor of this Miscellany was appointed by the Presbytery of Philadelphia, to make an address to the audience. In preparing it, he thought it might be useful to endeavour to remove some impressions, or apprehensions, unfavourable to the contemplated mission, which he knew existed in the minds of a number—not believed, however, to be a large number of the audience present. But he entirely omitted this part of his address in the ordination service, on account of the length of the previous exercises, and the late hour of the evening at which he spoke: Yet believing it may be of some use to that portion of the religious publick among whom this work chiefly circulates, the editor now inserts it in the Christian Advocate. After a short introduction, the subject referred to was introduced as follows—

A degree of currency has been given to what I hold to be a very unsound opinion—it is, that the General Assembly is the only body that is authorized, by the constitution of our church, to send missionaries to the heathen. On the contrary, I am satisfied that it is perfectly competent to any presbytery, or to any Synod—which is only an enlarged presbytery—to institute, sustain, and direct a heathen mission—always subject, no doubt, to the supervision of the General Assembly—as are all other ecclesiastical concerns, in our church—to see that nothing is done, inconsistent with the purity and peace of the church, and the general interests of religion. It would, indeed, be marvellous, if any thing contrary to this were the doctrine of our standards. A more sacred, important, and fundamental duty, is not required of the church, than the maintaining of missions, of every description. By missions, as a principal instrument, the world is to be evangelized, and converted unto God: And to suppose that the primary judicatures of the church—as presbyteries confessedly are—the fountain of power, and the direct and efficient agents in propagating the gospel, are never to originate and execute plans and operations for its propagation, is, in my apprehension, absurd and monstrous in the extreme.

The General Assembly—for whose legitimate powers no one would more strenuously contend than the speaker—the General Assenbly is a delegated body. It possesses not a particle of power which has not been conceded to it by the presbyteries, in a written constitution, and all power which has not been expressly granted, is retained. The question then is—Has this power of originating and sustaining missions—primarily and entirely inherent in presbyteries and synods—been by them

wholly granted and transferred to the General Assembly; so that it is now exclusively possessed by that body, and entirely removed from the lower judicatories of the church? I confidently affirm that such is not the fact. The eighteenth chapter of our Form of Government, is the only one that so much as mentions missions. That chapter concludes thus—"The General Assembly may, of their own knowledge, send missions to any part, to plant churches, or to supply vacancies: and for this purpose, may direct any presbytery to ordain evangelists, or ministers, without relation to particular churches: *provided always*, that such missions be made with the consent of the parties appointed; and that the judicatory sending them, make the necessary provision for their support and reward, in the performance of this service." A single sentence in this extract is, it seems, supposed by some, to convey away from presbyteries and synods the power of originating and conducting missions, and to vest it exclusively in the Assembly. Surely it would be reasonable to expect that so important a power as that contemplated, if it was ever really intended to be resigned and transferred, should have been yielded up in a formal and solemn manner, and not disposed of cursorily, and in a single sentence. Moreover, it is confidently believed that the very sentence relied on, to show that the power of exclusively originating and conducting foreign missions, is given to the Assembly—is, in its very language, hostile to this construction. The words are —"The Assembly may, *of their own knowledge*, send missions to any part, to plant churches, or to supply vacancies." This language seems clearly to indicate, that it is a *participation* of power to originate and conduct missions—a *participation*, and not an *exclusive possession* of this power, which is granted to the Assembly. "The Assembly may, of their own knowledge, send missions;" implies that besides superintending, promoting, encouraging, and regulating the missions which may have been originated, patronized, and supported by presbyteries and synods, it may also originate missions of its own,—missions which, of its own knowledge, it may see to be expedient or important, to supply the defects of the inferior judicatories, or to give a more extended scope to missionary operations, than the inferior judicatories could give: and even in the exercise of this power, the article in question shows that it is to be done through the agency of presbyteries, who are not only to ordain the missionaries, but to make provision for their support and reward, in performing the service assigned them. Accordingly, it may be seen by consulting the records and proceedings of the Assembly, that from first to last, that body has acted on the construction which has now been given to the part of the constitution under consideration—the construction that leaves to presbyteries and synods the right of instituting and conducting missions of every kind and character, and only claims for the Assembly a participation in this right and power, with that of superintending, and so far as it may see to be necessary and proper, regulating the whole. Thus, at a very early period, the synod of Virginia, and the synod of the Carolinas, with the entire approbation of the Assembly, conducted missions by themselves; and one of them was an Indian mission, which was resigned but a few years since to the American Board. The synod of Pittsburg, also—the synod under whose auspices the missionaries are now before you—established the Western Missionary Society,

with a board of trust, and sustained for a series of years, a most promising Indian mission at Sandusky. The Assembly, so far from disapproving of this proceeding of the synod, although not consulted about its origination, gave it great encouragement, and helped its board of trust, by several pecuniary grants. Reports from these synods were always made to the Assembly, of the effects and state of the missions, but they were wholly conducted by the synods themselves, and agreeably to their own views and plans. It was, therefore, in accordance with its own uniform procedure, that the General Assembly, at their very last meeting, on hearing of the establishment, by the synod of Pittsburg, of a Western Foreign Missionary Society, noticed it in the Narrative of the State of Religion, in the following warm and emphatic language—"The Assembly would hail with pleasure, the appearance of a deeper interest in the subject of Foreign Missions, recently manifested in the churches of the west, by the establishment of a Western Foreign Missionary Society. We would that all our churches might have a strong sense of their obligation to send the gospel "*to every creature*," and afford fairer evidence of the sincerity of their daily prayer, "thy kingdom come." You perceive, therefore, that it is with the decisive approbation of the supreme judicature of our church, that the Western Foreign Missionary Society is carrying on its operations, and that the services of this evening have been performed.

Brethren—I have spent so much time in clearing and establishing the point before us, because I wished to remove the apprehensions, which I know have existed in some minds, that our proceedings, in this great concern were not altogether orderly—apprehensions which, if not removed, might materially prejudice the immeasurably important enterprise in which we have embarked. I wished, also, by adverting to radical principles, to place before you, on their just foundation, the rights and duties of the several judicatories of our church, relative to the great concern of sending the gospel to heathen nations.

Nor can I proceed to the main subject of this address, till I have spent a very few words in removing another apprehension, unfavourable to our cause, and which is known to exist in the minds of some. It is that our operations will interfere unfavourably with those of the A. B. C. F. Missions. No such interference, be assured, is wished, or intended by the Board now organized by the Presbyterian church. Toward the American Board no feelings are cherished but those of the most friendly kind, and no wishes are indulged, hostile to the most extensive usefulness of that Board; in whose past success we do most sincerely rejoice, and for that success offer our sincere thanksgivings to God. We believe that by instituting a Foreign Board of Missions under the special and undivided superintendence of the Presbyterian church, more—much more—missionary work will be performed, than if this church should remain in the character of an auxiliary, merely, to the American Board. We also believe, that it is a duty sacredly incumbent on our church, in its distinctive character, to support heathen missions—And yet, till these young brethren shall arrive in Africa, the Presbyterian church, as such, will not have in the field of operation, a heathen mission on the face of the earth. We wish to wipe off this blot which has rested on the character of our beloved church—a blot foul and deep, since it was to the church distinctively, that our glorious Redeemer entrusted the

evangelizing of the world. But the field we have chosen is one to which the American Board has never sent a single missionary, and to which that Board, it is believed, had no design of sending one speedily,* at the time this mission was resolved on. There can, therefore, be no interference in the field of operation; and at home it is hoped that the most friendly feelings and courteous intercourse will be cherished and maintained.

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In our number for last month, we gave a short account of the ordination, on the 12th of that month, of two missionaries, Messrs. Pinney and Barr, destined to the interior of Africa; on which occasion an address was made of which the foregoing, as already intimated, was intended as a part. On the 19th of the month, being obliged to hasten their departure, in order to reach the vessel at Norfolk, in which they expected to sail for Liberia, they took their farewell of their Christian friends in Philadelphia, at an evening prayer meeting, in the Session room of the church in which they had been ordained; and in fervent prayers, accompanied with tears of devout affection, were commended to the protection and blessing of Almighty God. No solemnity of a long life was to us more interesting, or impressive. Each of the young brethren made a short address, in which they thanked their Christian friends for the kindness they had received, bespoke a constant remembrance for themselves in earnest prayer, and exhorted their hearers to animated exertion in the missionary cause. A short address was made to them and to the deeply affected audience, by the present writer; and with ardent supplications to God in their behalf, and the singing of appropriate missionary hymns, the final parting took place. They left the city at an early hour the next morning, in the steamboat for Baltimore. Of their subsequent proceedings, although anxious for information, we had heard nothing, till on the 5th inst. we received by mail, "The Southern Religious Telegraph,"—for which its editor will accept our thanks—containing, under date of "Richmond, Nov. 2, 1832," the following article:—

"DEATH OF REV. JOSEPH W. BARR.

"Another missionary has fallen. It is our painful duty to state, that Mr. Joseph W. Barr departed this life at the residence of Mr. John N. Gordon, in this city, last Sabbath, (the 28th inst.) about 3 o'clock, P. M. His death was sudden and unexpected. At 9 o'clock on Saturday night, he was apparently in perfect health. (We passed the evening with him in company with a few friends of missions, who felt deeply interested in the enterprise on which he was about to embark.) He was slightly indisposed (as he afterwards stated) when he retired to his chamber for the night. About 1 o'clock, he was taken violently ill of Cholera. Able physicians were immediately called in, and the usual remedies administered; but in vain.—His Lord and Master had called for him. The progress of his disease was so rapid as to baffle the efforts of medical skill—and at 3 o'clock he was released from his sufferings, and admitted, we trust, into the rest which the Lord has prepared for his people.

It will be consolatory to his distant friends, and to the young ministers who were recently his fellow students, to know that *he appeared to be perfectly resigned to this mysterious stroke of Providence.* Though his heart, filled with compassion for the perishing, was fixed on the work of missions in Africa, to which he had dedicated his life—yet he was willing to leave it, and to die. He discovered no alarm at the approach and near prospect of death. The summons, though sudden and unexpected, did not find him unprepared. On being asked by the writer, concerning the state of his mind, he ex-

* Such was truly the belief of the speaker, after some inquiry, at the time the address was delivered. It appears, however, that the A. B. C. F. Missions, resolved, at their last anniversary, to send a mission to Africa. Still, notwithstanding, there can be no danger of interference. There is a field for much more missionary labour in Africa, without hazard of injurious interference, than could be furnished by all the missionary societies in the world.

pressed with earnestness his confidence in God, and submission to his will, adding—"*the blood of Christ cleanseth from all sin.*" Here rested his hope, on the Rock of ages—and it sustained him in the hour of trial. He repeatedly expressed the same unshaken trust in the Lord to other Christian brethren, who attended him during his short illness. Death to him was a vanquished enemy. In the near view of eternity, he could pray in the language of the Apostle—'Even so, come Lord Jesus,' &c.

The general distress of body produced by his disease, did not cloud or impair the energies of his mind. While looking to his Saviour for support, and to the glories of that world which he was about to enter, he did not forget his distant friends, nor the attentions of those around him. When no longer able to speak aloud, he said to the writer in a low whisper—'I wish while I am able to speak, to express my gratitude to my friends here [referring to Mr. and Mrs. Gordon, and the brethren who were with him] for their kindness to me;' thus recollecting every thing which Christian courtesy might suggest to one in health.

His funeral was attended on Monday at the First Presbyterian Church, at 11 o'clock. The pastor of the church was absent, having left the city a few days since, to attend the meeting of the Synod of Virginia. The Rev. Mr. Taylor preached a sermon appropriate to the occasion, from Rev. xxii. 20. *He which testifieth these things, saith, Surely I come quickly: Amen. Even so, come Lord Jesus.* The words in the last clause of the verse, our departed brother had used in a conversation with Mr. Taylor, on Sabbath morning.

We can say little of the life or character of our young brother who was sent here to die—as he was not personally known to us, till the evening before his death. He was the son of the Rev. Thos. Barr, of Monroe, Butler county, Ohio. He pursued his studies preparatory to the ministry, at the Theological Seminary, Princeton, N. J. On the 12th of October, but 16 days before his removal from us, he and Mr. J. B. Pinney, a native of Georgia, were ordained and set apart for the work of Christ among the heathen, by the 1st Presbytery of Philadelphia. They had recently been students together at the Theological Seminary, and had given themselves unreservedly to the Western Foreign Missionary Society of the Synod of Pittsburg. They had been appointed, agreeably to their own wishes, to explore the interior of Africa, with a design of establishing a missionary station, in such a place as should appear to them, after a survey, most favourable for diffusing the knowledge of the gospel among the benighted tribes of that land. At their ordination, the Rev. Dr. Green presided; Rev. Dr. Alexander preached on the command of Christ to make disciples of all nations: and the Rev. Dr. Miller delivered a charge to the missionaries. Arrangements had been made for their leaving their country, to enter at once upon their work, and they were expecting to embark for Africa in the vessel that was to sail from Norfolk for Liberia, the present week.

Mr. Barr arrived in this city on Thursday evening. On Friday he went to Petersburgh, and after making arrangements for a public meeting in that place, to be held on Tuesday, he returned to Richmond. This was on Saturday.—The same day a notice was inserted in our daily papers that he would preach on the Sabbath—the day on which he was dismissed from his labours to enter into rest. Though he was a stranger to our churches—his visit was welcomed; and those who became acquainted with him, felt deeply interested both in him and the cause in which he was enlisted. Already new hopes were awakened for Africa—and the friends of missions rejoiced that their brethren of the Western Board had obtained for the arduous enterprise the services of one who appeared to be so well qualified and prepared for the work. How suddenly have these hopes been swept away! In a moment the plans of usefulness which our brother had formed, are destroyed,—and the benevolent work is interrupted. The Lord saw that it was in his heart to accomplish it, and discharged him from the service. The purposes of Jehovah in this affecting dispensation, are shrouded in darkness—but it becomes the church, instead of regarding it as a calamity, or fearing that it may be the occasion of delay in the work of missions in Africa, to *trust in* the Lord, believing that He, to whom this cause is unspeakably dear, is ordering all things wisely for its accomplishment.

This young missionary, though dead, may yet speak to the churches and plead for injured Africa, in language which shall awaken many from their slumbers, and excite them to call on God to sustain and bless the efforts which his people make for the salvation of her benighted, barbarous tribes. How impressively are the Western Board and the friends of missions, exhorted, to enter on this work in the posture of earnest prayer. *Cease ye from man*—God only can sustain the cause. The best plans may be formed—the best men may be appointed to execute them—all things may be prepared for the enterprise—but if the church be not instant and earnest in prayer to God, taking hold on the divine promises with a vigorous

faith, so that the Lord shall direct and sustain her benevolent efforts—can the work be effected? Will not the plans be fruitless?

When a missionary falls in a barbarous or unhealthy clime, how prone is unbelief to regard the event as an indication of Providence, reproving the friends of missions for their imprudence in thus rushing into danger! Had our young brother as suddenly fallen in Africa—how many would have looked at the event as a warning, admonishing them to neglect her perishing millions, because they cannot live in Africa! Has there not been too much fear and false reasoning on this subject? May not such providences as this correct the views of many Christians? If such men as Cornelius and Barr, men of vigorous constitutions and perfect health and of much physical strength, are suddenly cut down in places where no fatal disease* prevails—shall it be thought strange that men die in like manner, in Africa, or India, or Western Asia? The objections to the cause of missions urged from a consideration of the unhealthy climates to which missionaries must be exposed, might be answered by many facts of this kind."

For the prompt publication of this well written article, the friends of Mr. Barr, and of the mission in which he laid down his life, will feel peculiarly grateful to its author—It anticipates many thoughts which we might otherwise suggest. Most deeply do we sympathize with the aged and bereaved parents of Mr. Barr, and with those brothers and sisters for whom, in his farewell address, he requested the prayers of his Christian friends, as much as for himself—Next to them, our sympathy is awakened for Mr. Pinney, who has, by this sudden and unlooked for stroke, been deprived of the cherished friend and companion, with whom he hoped to share the labours and perils of carrying the lamp of gospel light into the thickest gloom of benighted Africa. But his mourning relatives and companions will not need our admonition to remember, that "The Lord reigneth;" that he doth all things well; that it is his prerogative to bring light out of darkness, and good out of evil; that the language of this affecting providence is, "Be still, and know that I am God;" and that doing so, "what we know not now, we shall know hereafter." It is not ours, who have felt what it is to lose a beloved first-born son, in the bloom of ripened manhood and opening usefulness, to speak lightly of parental sorrowing, on such an occasion. But however we might feel—and even sanctified nature may have her tears, for Jesus wept at the grave of a friend—we think we should also thank God and rejoice, that we had had a son, to live and die like Joseph W. Barr. Nor let our young brother Pinney be disheartened, nor turned from his purpose. Our hope is sanguine, that this mournful occurrence is intended by the God of Providence and grace, not to extinguish, but to increase the holy zeal and ardour of our young ministerial brethren to publish the tidings of salvation to the perishing millions of the African continent. We recollect that a few years since, when two or three Moravian missionaries were suddenly cut off by disease, in a situation of great peril, so many others immediately offered to go and supply their place, that all the difficulty was to make a selection among the volunteers, of those who were the best fitted for the enterprise. Our disappointment will be great, if a companion for our dear brother Pinney will not soon make a deodand of himself for this service. The mission may suffer a little delay—and it may hereafter appear that its success was promoted by this delay—but it will not be, it cannot be abandoned. On the contrary, we trust that this afflictive dispensation is mercifully intended to wake up the dormant feelings and energies of thousands in our church, by the attention it will attract to

* We do not learn that any case of Cholera existed in this city at the time Mr. Barr was here.

this great object, and the interest in it which cannot fail to be excited, when it is seriously considered. Thus our youthful martyr to the cause may promote it more by his death, than he could have done by his life. "Thou didst well that it was in thy heart," was the repeated declaration of God to David, who desired to construct the temple, the building of which was reserved to another. And is it presumptuous for us?—we think not—to indulge an humble confident hope, that He who is made head over all things to the church, has already said to our deceased missionary in the mansion above, "thou didst well that it was in thy heart" to go to Africa; but enter into thy rest; thy death shall be blest; and another shall bear the toils, and meet the perils which are spared to thee; and with him thou shalt rejoice in the success of the gospel, which, from these heights of glory, thou shalt witness in the dark regions to which thou wouldst have gone.

A monitory lesson is solemnly given to all the friends of missions by the death we contemplate. We are taught to regard our missionaries as unreservedly consecrated to God, to be disposed of according to his sovereign will, and not according to our wishes. We are taught that He may see meet to make use of them as instruments to promote his cause, either by life or by death, in a way wholly unexpected by us. We are taught that our faith, and patience, and perseverance, in missionary plans and efforts, may be—probably will be—severely tried, before success will be granted. We are taught that there may be danger and death where neither is thought of, and protection from both, where much had been apprehended. On the whole, we hope that the death of the beloved Barr will excite many of the members of our Theological Seminaries, to offer themselves for foreign missions, and for those to Africa in particular; for we ask them—who of you all would not think it desirable, rather than dreadful, to die as Barr died, if such should be the will of God? —To go by a triumphant death to the heavenly crown of a missionary, without a missionary's trials and toils! We cannot think that our brethren of the Western Foreign Missionary Society will be discouraged, but rather animated to increased activity and effort, by this trial of their faith and fidelity, in the death of one of their African missionaries, before he had left his native land. It was not till after more than fifteen years of delay, and the death, if we rightly recollect, of several missionaries, that the London Missionary Society were permitted to witness any decided success in their mission to Tahite. But then their believing perseverance was crowned with such a triumph as has scarcely been paralleled since the apostolick age. "A nation was born in a day." Let us follow their example—Let our faith be firm; let our exertions be augmented; let our dependence on God be more simple; let our prayers be more fervent, and more frequent, and more believing; and in due time "we shall reap if we faint not."

Reviews.

LECTURES ON THE PRAYER OF FAITH; *Read before the Theological Students at Auburn, N. Y. and published at their request. By James Richards, D. D. New York: Jonathan Leavitt, 182 Broadway.* 1832.

We have read these lectures—two in number—with great interest, and with no small gratification. The subject of them is one of much importance in itself; and one, at the same time, in regard to which very hurtful errors are entertained and propagated, in some parts of our country, particularly in the region in which the respected author resides. For this reason, as well as because he is placed at the head of a Theological Seminary, it was peculiarly proper that he should discuss the subject; and we are glad it has fallen into such able hands.

We are not accustomed to review, at much length, pamphlets of the size of that now before us. But for the reasons already intimated, we shall, on the present occasion, depart somewhat from our common usage; give a brief analysis of these lectures, make some passing remarks, and add quotations of considerable length.

At the head of each of these lectures, we find placed the text James 1. 5, 6, 7.

"If any man lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

The professor introduces and makes a distribution of his subject as follows:—

This is one of the many promises made to prayer; and, if properly understood, would teach us both how to pray and what to expect from the performance of this duty. It places distinctly before us, not only the indispensable obligation, but the peculiar importance of prayer. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." But if God will give wisdom to him that asks—and that because he is liberal and upbraideth not—no reason can be assigned why he should not give other needed blessings to those who duly solicit them. In this passage we are taught also the manner in which prayer should be offered, to make it acceptable and availing. "Let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed; let not that man think he shall receive any thing of the Lord." It is not every kind of prayer which is *prevalent*, but the prayer of faith only. The doubting or wavering man has no reason to expect any thing from the Lord. If he receive at all, it must be in a way of mere sovereignty, and not according to promise; for none of his prayers possess the character to which the promise of acceptance is made.

But to place this whole subject more distinctly before you, I shall direct your attention to the following inquiries:

I. What is the great end or design of prayer?

II. Wherein does the importance of this duty appear?

III. What are some of the characteristics of an acceptable prayer?

IV. What is to be understood by the *prayer of faith*, and how far has God bound himself to hear and answer such prayer?

The first of these divisions is treated both negatively and positively. In answering the question —What is the great end or design of prayer, the author says

"1. It is not, most surely, to inform the Most High of our situation or our wants. * * * 2. Nor is it to excite him to greater degrees of pity or benevolence, or to render our own case, or the case of others, more interesting to him than before. * * * 3. Nor is it the design of prayer to effect any change in the purposes of God."

After very briefly, and very pertinently illustrating these particulars, it is said in the close of the last—

"Though it [prayer] cannot change or persuade God, it may accomplish very

important ends in relation to ourselves. 1. It may have, and is designed to have, a beneficial influence in preparing us for the mercies we implore. * * * * * 2. It is designed also as an act of homage to our Creator—an homage due to his infinitely glorious attributes, from creatures capable of perceiving them, and who, at the same time, are the daily recipients of his bounty. * * * * 3. Prayer, moreover, is designed as a mean of obtaining good, and of warding off evil." * * *

After answering very satisfactorily, under the last particular, the common objection, that as the purposes of God are fixed from eternity, prayer can have no influence on events, the author sums up his argument and concludes this division of his subject by saying—

"It is enough for us to be assured that God has established a connexion between *asking* and *receiving*—a connexion more or less certain according to circumstances, but of sufficient moment to awaken our hopes, and to become a powerful stimulus to prayer. All the promises made to prayer imply this, as do also the many instances in which God has heard the cries of his people."

Proceeding to his second inquiry, namely—"Wherein does the great importance of prayer appear," the author says—

"1. We mention first of all, the *fact*, that God is styled in his word a prayer-hearing God. * * * 2. But this truth is more distinctly announced in the repeated commands given us to pray. * * * 3. The same conclusion follows most obviously from the promises which God has made to prayer. * * * 4. We shall be still more impressed with this truth, if we consider a moment what prayer has actually done." * * *

Reference is had in the fourth particular, to the answers made to the prayers of Moses, Joshua, Gideon, Barak, Sampson, David, Elijah, Isaiah, Jeremiah, Daniel, the Jews in the days of Esther and Mordecai; and of the primitive Christians, in the case of Peter, when on the point of being slain by the blood thirsty Herod; in the case of Paul and Silas, at Philippi; and in the conversion of multitudes on the day of Pentecost.

"5. God often suspends his favours on the condition of our asking for them, and asking in a suitable manner. * * * 6. I mention but one consideration more, to illustrate the necessity and importance of prayer—and that is, the example of Christ. Christ not only prayed often with his disciples; but he prayed alone, offering up strong crying and tears unto him that was able to save." * * *

The author's reply to his third inquiry, viz. "What are some of the characteristicks of an acceptable prayer," is given under the following particulars—We quote the whole of the first

"1. I name as one circumstance of acceptable prayer, that it must be the prayer of a *righteous* man;—in other words of a true Christian. It does not seem possible that God should accept the prayer of the wicked, as it cannot flow from a right spirit. Besides, we are expressly told, that 'the sacrifice of the wicked is an abomination to the Lord, while the prayer of the upright is his delight.' We will not say that God never *hears* the wicked, as he hears the young ravens when they cry. As a compassionate Being, he may so far regard their supplications as to deliver them out of their troubles. This is what the psalmist intimates when he celebrates the goodness of God towards 'those who go down into the sea in ships, and do business in the great waters. They see the wonders of the Lord in the deep. For he commandeth the stormy wind and lifteth up the waves thereof. They mount up to heaven; they go down again to the depths; their soul is melted, because of trouble. Then they cry unto the Lord, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still.'

"This is a wonderful expression of God's mercy—but no proof that he accepts the prayers of those whom he thus delivers from a watery grave. God is *holy*, and it would be inconsistent with this attribute to approve or accept of an act in his creatures, which had in it no degree of moral worth. He may have compassion on a sinner, and deliver him from trouble when he cries;—but he cannot behold his character or his works with approbation. This has always been a stumbling-stone to many; and not unfrequently furnished the ungodly with an excuse to withhold prayer altogether. The truth, however, must not be concealed, whatever abuses may be made of it. God hath said, 'He that turneth away his ear from hearing the law, even his prayer shall become sin.' And David confesses, 'If I regard iniquity in my heart, the

Lord will not hear me.' And will he *hear* others, who regard iniquity in their hearts, and whose prevalent disposition is opposition to God and his law? The prayers of such persons, as well as all their other acts, are destitute of love to God and love to man, and cannot be accepted in the sight of him who looks to the very springs of action, and who condemns whatever is not accordant with his law. It appears, therefore, to be a primary requisite of every acceptable prayer, that it should flow from the heart or lips of a righteous man."

We submit it to professor Richards, whether this particular is sufficiently guarded. Ought he not to have shown that men are not to wait till they are *satisfied* that they are *righteous* men, before they attempt to pray? An important error is often committed in regard to this point, which it seems to us should have been exposed, and corrected.

"2. But secondly, it must be *sincere*, expressing an unequivocal desire for the object prayed for. * * * 3. Prayer, to be acceptable and prevalent with God, must be *earnest*, as well as *sincere*." * * * *

We shall quote the whole of what is said under the following particulars, with which the first lecture is closed.

"4. Let me remark, however, in the fourth place, that though importunate, they should not be dictatorial or presumptuous. On the contrary, they should ever be marked by the deepest humility. This is an important requisite of every acceptable prayer. It is to the great God that we pray, the dread Majesty of the universe, before whom all nations are as the drop of the bucket, and as the small dust of the balance: it is to him in whose sight the heavens are not clean, and before whom cherubim and seraphim veil their faces. What are we, that we should speak to this great and glorious Being! One would think that we should shrink into the very dust at the thought. Surely it becomes us to approach him with the profoundest reverence and humility, laying ourselves at his feet, under a deep conviction of the awful distance between him and us. This was the temper of Abraham when he drew near to God in the plains of Mamre. We hardly know which to admire most, the humility of his address, or the persevering ardour with which it was urged. 'Behold, now, I have taken it upon me to speak unto the Lord;' as if it was a great thing—a privilege, of which he felt himself wholly unworthy. And again: 'O let not the Lord be angry, and I will speak but this once.' Such also was the temper of the publican, who stood 'afar-off' from the mercy-seat, and 'who dare not so much as lift up his eyes to heaven, but smote upon his breast, and cried, God be merciful unto me a sinner.' And this is the temper, in a greater or less degree, of all acceptable worshippers. Their cry is the cry of the humble; and of them God hath said that he will not despise their prayer. His promise is, that he will be nigh unto such as are of a broken heart, and that he will save such as be of a contrite spirit. Without some portion of this spirit transfused into our prayers, it is impossible they should find acceptance with God: while they who have most of it will stand highest in the divine favour, and secure the richest answer to their prayers. The Lord loves to fill the empty vessel—to raise the poor up out of the dust—to feed the hungry, starving soul, while the rich he sends empty away.

"5. I add, as a further characteristick of acceptable prayer, that it must proceed from right motives Nothing is more common than to ask for lawful objects from improper motives. 'Ye ask and receive not,' says the apostle, 'because ye ask amiss, that ye may consume it upon your lusts.' The object might have been right, but the motive was wrong. Something earthly or selfish gave birth to their prayers. Perhaps they desired the gift of miracles, that they might benefit their friends, or raise their own credit in the world. Perhaps they desired to be saved from the violence of persecution, not that they might serve God with less distraction, or extend farther the borders of the Redeemer's kingdom, but that they might be more at ease in their callings, and sink more quietly into the enjoyments of the present life. Perhaps they were divided into parties, and wished some advantage over their respective opponents But whatever was the object, the motive was wrong. God's glory was not their end—nor their own best good—nor that of others. Whether it were temporal or spiritual blessings which they sought, some earth-born motive lurked beneath; and therefore their prayers were unavailing: as ours also will be, when the motive is such as the all-searching eye of God cannot approve. Then only will our prayers enter into his ears, when they flow from a heart deeply imbued with the spirit of the gospel; when his glory is uppermost with us, and the highest good of his kingdom. In such a state of mind, we shall ask for right things, in a right manner; and God, the unerring judge of

our hearts, will accept the service and pronounce his blessing.

"6. Finally, I might say, with the apostle in our text, that we should ask *in faith*, nothing wavering: for faith, no doubt, is an essential ingredient in every acceptable prayer.

"But as I propose to make this a matter of somewhat extended discussion, I shall defer it till I take up the fourth general inquiry, viz: 'What is to be understood by the *prayer of faith*, and how far has God bound himself to hear and answer such prayer?'" In the mean time, we shall conclude this lecture, by remarking that much of the Christian character is developed in the article of prayer. 'He that prays much,' said the good Fenelon, 'loves much; and he that prays little, loves little.' A prayerless Christian is a contradiction in terms; while he that prays not from a right spirit, how much soever he may abound in the duty, falls short of the Christian character. I know of no criterion more decisive of the *reality* and the *measure* of a man's piety than his prayers. Just so much as he has of the spirit of true devotion, just so much and no more has he of the love of God and the love of man in his heart, and just so much of reverence for God, of faith in God, and every other Christian grace. Tell me how much he prays—with what sincerity, with what ardour, with what watchfulness, confidence, and perseverance, and for what objects, and I can tell you how much he loves and fears God—how much he loves his neighbour—what is his humility, his spirituality, and his deadness to the world—what his self-denial, his patience, meekness, and fidelity in the cause of his Master. All these virtues are but the modifications of holy love; and the strength of this is measured by the spirit of his devotions.

"Judging then by this rule, how much religion have *we?* What is the character of our prayers? Let every one who is in the habit of praying, and praying in secret, answer this question for himself. If he can find what moves him in this duty, and especially what is the preponderating motive, he will find the master spring of his soul—that which settles his character in God's sight; and which, remaining as it is, will settle it in a day of final retribution. He may know both whether his piety be *real*, and whether it be in a declining or progressive state. I commend this subject, my young brethren, most earnestly to your attention. Soon you will be called to leave this sacred retreat, and to enter upon the work of the gospel ministry—a work full of labour, full of difficulty, full of self-denial. Much will you need *diligence*, and *fortitude*, and *patience*, and resignation to the divine will; but above all will you need the spirit of grace and of supplication. If you would be saved from worldliness, from pride, from sloth, and from whatever would dishonour Christ, or hinder the success of your labours, and if you would be eminently holy, or eminently useful, *cultivate a spirit of prayer*. Let this be an object with you *now* in all your preparations for the ministry: and when you shall enter upon this sacred office, do not forget, I entreat you, that *prayer—fervent* and *believing prayer*—is among the mightiest weapons of your spiritual warfare."

This is all in a high strain of excellence——instructive, impressive, pious, and appropriate. But yet it appears to us that it is defective in an important, nay, an essential particular. No prayer can be either prevalent with, or acceptable to God, which is not offered in the name and through the mediation of Christ; and yet this is not noticed at all, when the lecturer's express object is to show "what are some of the characteristicks of an acceptable prayer." It would not be satisfactory to us to remark, that it was proposed to mention only *some* of the characteristicks of acceptable prayer. "I," said the Saviour, "I am the way, the truth and the life; no man cometh unto the Father but by me." Here is an *essential* requisite, the want of which nothing else can supply or compensate. It should, we think, have formed the subject of the fourth particular, and been very distinctly and prominently stated. Who can read the former part of the Professor's solemn and admirable remarks, under what he has made his fourth particular, and not feel that he could have no access to God, could neither address him, nor for a moment stand as a party with him—without the intervention of a Mediator and Intercessor! We know not how to account for it, that the devout spirit of Professor Richards, with which we have the pleasure to be well acquainted, could overlook this particular; except by supposing that his mind was absorbed in thinking of those things

which are more likely to be neglected or forgotten as qualities of acceptable prayer, than the mediation and intercession of Christ. In the following lecture, we find it put in as a memento, at the close of an extended discussion on the prayer of faith, that "In all this, however, it is to be understood that we ask in Christ's name, and expect a gracious hearing on his account solely, as the great Mediator of the new covenant, through whom all the blessings of that covenant are bestowed." And in the conclusion of that lecture, in showing the great encouragement which the people of God have to pray, he justly remarks, that their hopes will rise "the more they can see of Jesus the great Mediator, at the right hand of God, and the stronger their reliance upon the fulness of his righteousness, and the preciousness of his blood." Here is unequivocal evidence that Professor Richards is not among those who either disbelieve the divine mediatorial character of the Redeemer, or seek to disguise what they do believe—But here is *all* we have found, after looking and longing for more on this essential point, in a pamphlet of 38 pages on "the Prayer of Faith" —And with the truest affection for our friend and brother, we ask him, is this enough? It is not enough for us. We wanted to see this great truth form one conspicuous feature of the discussion, and breathing its vital influence through every part—to see, standing out in bold relief, the idea that every prayer, and every petition, which is prevalent at the mercy seat on High, must be put into the hand of the great Intercessor there, to be presented by Him whom "the Father heareth always."

How does it happen that ministers whose general orthodoxy is unquestionable, and of whose piety, even eminent piety, we cannot doubt, say so little of Christ? give to his offices and his work so small a space; present him to view so defectively and cursorily as they too often do, in their preaching and publications. That in this respect there is a marked and striking difference, between evangelical ministers of the present day and those, not merely of the reformation, but those who have flourished from that period down to within half a century of the present time—we think is not to be denied. Is it not attributable to a thirst which has of late years been created for philosophical speculations and investigations? So we think—This at least is the best account we can give of the unquestionable melancholy fact—melancholy indeed; for it bodes serious evil to the church of Christ. Philosophy never did, and never will, have much to do, either in converting sinners or edifying saints. God has never blessed it, and never will, as an instrument of great value in promoting his cause—In defending it, philosophy may sometimes have its use. But God will bless his own holy word chiefly. Let philosophy be the handmaid of that word, but never usurp the place of her mistress. If she does, (and she seems to be doing it) we may have fanaticks on one hand, and metaphysicians on the other, and true religion will lose by both. Let us return to the holy oracles of divine revelation, and draw our arguments, and quote our authorities, from that source. Let us have more scripture and less philosophy and rhetorick, in our sermons and religious essays. Let us learn of holy Peter, John, and Paul, what is the place that the Lord Jesus Christ ought to hold in our discourses. We must do this, or see scepticism, gross doctrinal error, and a thousand fantasies of men of weak or corrupt minds, overspreading our country.

Assuredly we do not intend all this as applicable to the lectures before us. One defect, and it is almost the only one we have noticed in these lectures, has led us off into this discussion. But to notice that defect with distinctness, was with us a matter of conscience, and we mistake much if we offend the author by what we have said—But in any event ὁ γεγραφα-μεν, γεγραφαμεν.

The chief object of these lectures is principally found in the second, of which we hope to give an abtract in the coming month.

(*To be continued.*)

DEBATE ON CAMPBELLISM; *Held at Nashville, Tennessee, in which the Principles of Alexander Campbell are confuted, and his Conduct examined. By Obadiah Jennings, D. D. To which is prefixed, a Memoir of the Author. By Rev. M. Brown, D. D. Pittsburgh: Printed by D. and M. Maclean.* 1832. *Duod. pp.* 252.

It is a mortifying fact that it is often necessary to reason soberly and soundly, against such monstrous absurdity as would seem to deserve not to be reasoned with at all. Nor is there any subject in regard to which this fact is so often witnessed, as religion—the most important of all subjects. In truth, if men were to talk as absurdly on the concerns of common life, or on any topick of science, or the social interests of mankind, as they often do on religion, it would not be necessary to reason seriously with them. They would be so generally pitied, or despised, or laughed at, as to be likely to do little or no mischief, and might safely be left to the correction which their own folly and nonsense would bring upon them, as a natural and unavoidable consequence. But it is far otherwise in matters of religion. In regard to this, the corruption and deceitfulness of the human heart produce so strong a bias against God's revealed truth, that to evade its influence, and escape from its requisitions, and quiet their minds under its fearful denunciations, men will embrace the most monstrous and inconsistent notions, and risk their eternal salvation on the issue. Hence, in every age of the church, such heresies have arisen, and such fanatacism has been witnessed, and both have become so popular and prevalent, that every sober mind is filled with astonishment in the review and contemplation of the facts: and hence it has often been rendered the painful duty of men of the first eminence for piety and talents, to employ their powers and efforts in counteracting errors and delusions of the day—of which, when we read, we are ready to wonder that the common sense and natural reason of mankind did not reject them without aid from argument, or even the necessity of warning.

We have been led to these reflections and remarks by the contents of the book before us; and by authentick information derived from other sources, relative to Mr. Alexander Campbell, and his controversy at Nashville, with the Rev. Dr. Jennings. *Campbellism* is so openly and palpably at war with the Bible, and in many respects with the plainest dictates of reason and common sense, that it seems marvellous in the extreme, that reasonable beings, with the Bible in their hands, and in a language which they can read for themselves, should be deluded by what contradicts it so plainly. Yet the melancholy truth is, that this heretical mountebank is popular and influentîal to a wide extent, in the southwestern part of our country, especially among the Baptists; and his soul-ruining system is professedly believed in and adopted, by a misguided multitude. It appears that Dr. Jennings was first led to an encounter with him, without expecting such an occurrence

or any preparation for it. The Doctor seems to have felt that he might be thought to need an apology for entering the lists with such an antagonist; and as, in making it, he gives some account of the theological gladiator with whom he had to contend, and of some of the weapons which he is wont to wield, we shall give a considerable extract from the first pages of the book.

That the system of Mr. Alexander Campbell, of Bethany, Brook County, Virginia, is calculated and designed to exclude all true spirituality from the religion of the Bible, must be apparent to every impartial and intelligent inquirer for truth, who seriously examines it; that it is, in fact, a system of infidelity somewhat disguised, it is conceived, he himself has lately given, both in his writings and public harangues, the most decisive proof. This more plenary evidence of the true nature and design of his religious sentiments, was not, however, necessary to fasten upon the minds of a great majority of the pious community, the conviction, which has long been felt, that he is one of the most dangerous "false teachers" that has appeared in our country.

I had learned, since my arrival in Tennessee, that in this South Western region, Mr. C. had, by some means, acquired a reputation, as well for learning as for a superiority of intellect, to which, it is believed, and now generally acknowledged, (at least in Nashville and its vicinity,) he was by no means justly entitled; which, nevertheless, was calculated to facilitate the propagation of his views, and the accomplishment of his purposes. When, therefore, it was publicly announced that he would visit and spend some time in Nashville, and the vicinity, in December last,* I was induced, as I trust were others also, to pray, that when the enemy should come in as a flood, the Spirit of the Lord would lift up a standard against his dangerous and destructive errors. With regard to the particular character or mode of the standard which, it was hoped, the Spirit of the Lord would lift up upon the approach of the enemy, I can, with truth say, I had formed no opinion; and consequently I entertained not the least expectation, that, in the providence of God, I should be called to be its bearer. In short, I have never been, either in inclination or by habit, a theological disputant, nor had I any intention, whatever, of encountering Mr. C. in a public debate. Though we had resided near each other, for more than *twenty years*, we had not the slightest *personal* acquaintance, nor had I, before his arrival in Nashville, ever heard one of his public harangues. When, therefore, he publicly held forth in the Baptist church, on the evening of Friday, the 10th of December, as stated by him in his narrative, I was induced, with many others, to attend. On that occasion, he made a display of his learning by speaking much about *musterion*, the original of the word *mystery*, which is so frequently used in the New Testament. He was very liberal in denunciations of the several sects of evangelical Christians, and described the preachers of the gospel among them, as mere teachers of *mysticism*. In short, both the *manner* and the *matter* of the exhibition seemed to be so calculated to excite disgust, that I felt determined in my own mind, that as it was the first time I had ever heard Mr. C., so also it should be the last. Nor was my purpose altered by his proposing a meeting, the next evening, to hear any thing that might be objected against the principles he had advanced, in what he was pleased to call his introductory to a course of lectures, which he intended to deliver before he left this region. Accordingly, I went the next evening to the Lyceum, to hear a lecture on language. After having arrived there, but not until it was quite dark, I was informed, that one of our Methodist brethren expected that evening to discuss with A. Campbell an important point in theology. I thereupon felt so strong a desire to hear the discussion, that I was induced to leave the Lyceum, and repair to the Baptist church. When I arrived, the meeting had been opened; and Mr. Campbell was on his feet, but just concluding an address, of which I barely heard sufficient to understand, that the way was then prepared to hear any objections that might be offered. I took a seat with no other intention than that of being a silent spectator, and hearer of whatever might be done and said whilst I remained in the church.

I have been thus particular, in the foregoing statement of *facts*, in themselves unimportant, because it has been represented by some, and supposed or believed by many, that I went to the Baptist church on Saturday evening, the 11th of December, prepared for, and desiring to provoke a public debate with Mr. Campbell. And because he himself in his narrative, after stating the purpose of the meeting that evening, to be, to give "a favourable opportunity for *a familiar conversation* to such as had any thing to inquire, object, or propose relative to the principles assumed in his introductory address," would seem

* These pages were written during the summer and autumn of 1831.

to insinuate, that I abruptly broke in upon the established order of the meeting, by *rising* and speaking nearly an hour, &c. Whatever was the intended mode of proceeding at that meeting, I certainly did not understand it as designed for *a familiar conversation;* and that Mr. C. himself did not so understand it, or, ar least, that he did not thus conduct it, will be evident from what follows, and which, it is not supposed that any, even of his warmest friends or admirers, will venture to contradict.

When Mr. C. had thus prepared the way to hear objections, and taken his seat, a short interval of silence ensued, during which I observed Mr. C. to whisper *something* in the ear of his brother, (and coadjutor,) J. Creath, who had accompanied him from Kentucky, who immediately rose, and made a suggestion, as coming from himself, although it must have been evident to all that part of the audience who had noticed what had previously taken place, that the suggestion was Mr. Campbell's, which was,—that as no one appeared to offer any objections, he had no doubt it would be gratifying to the audience to hear him (Mr. C.) discuss, more fully, a subject, which he had but very cursorily noticed the previous evening, viz. "*that mysterious faith*," about which so much was said, adding at the same time, that it was alleged by some there were many mysteries in the gospel, and gave as an instance what he called, "the mystery of the five points," alluding to the points of doctrine concerning which the Calvinistic and Arminian churches are divided in sentiment. Thus was the solemn farce introduced and attempted to be played. Mr. C. himself, does not say that objections were proposed by, but "*through* brother J. Creath;" whilst he is careful not to inform the public by whom, what he calls "objections, &c." were thus proposed. Whilst he selected his *own* subject, he evidently wished that it might appear, as though he had been called upon to discuss a subject proposed by another.

After Mr. C. had thus suggested his own subject, and through his "brother J. Creath," had called up *himself* to discuss it, *apparently*, in obedience to the call, not however in the manner of one about to enter upon "*a familiar conversation*," but in the usual style of his public harangues, he rose, and entered upon a discussion of the nature of that faith which he alleged the gospel required, and attempted to show, how, or wherein, it differed from that "*mysterious* faith," to which he had, in the manner before mentioned, proposed objections. After having stated, what indeed he truly alleges I did not deny, that testimony, and faith, or as I would rather in the abstract, say, *belief*, are correlative terms, he told us that his fundamental position in relation to the faith which the gospel requires, or that belief which is "*to the saving of the soul*," was, that, in its nature, it is *purely* historical, consisting in the belief of a few simple facts, and *not doctrines*, that there neither was, nor could there possibly be, any difference between that belief of the gospel, which is requisite to the salvation of the soul, and that credence which we usually, with readiness, yield to *any other* well authenticated history. Such was his leading position; but whence did he derive his illustrations and proof? From the pure word of God, which every enlightened citizen will admit to be the only legitimate source of proof in relation to such a subject? Not at all. Mr. C. in this, his first speech, did not, according to my recollection, direct the attention of his audience to a *single passage* of scripture, with a view to confirm or establish what he advanced. Whether he was prevented from appealing to the word of God in support of his position, by the recollection that it is therein written, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," I shall not undertake to determine. But certain it is, that he resorted to a resource for illustration and proof of his position, which, if it be not as infallible as the oracles of divine truth, is at least of very high authority in his own estimation, viz. *Himself*. It cannot be denied that "*Egomet*," "*ipse*," "*Magna pars fui*," and his own *experience*, are very prominent in all the writings and public exhibitions of Mr. C. Not his *religious* experience,* for of this he seems to know nothing; nor does it ever engage his attention, except it be as the subject of ridicule and contempt.

Do any ask, what other than *religious* experience could be adduced in illustration of one of the most important subjects connected with the Christian religion? I reply, that I know of no distinctive appellation whereby Mr. Campbell's experience, to which he alluded, may be recognized; but I will endeavour to describe it, as nearly as I can recollect, in his own language. In confirmation of his doctrine he proceeded to state, that in his youth he had read "*three histories*," one of Asia, one of Africa, and one of these United States. That he believed them all; of this he was assured. But his belief of the other two, had not the same effect upon his mind, and did not lead to the formation and execution of purposes, in any degree, like his belief of the history of this country. That his belief in this history, was fully equal to the faith of the gospel which is con-

* See Note A. in Appendix.

nected with salvation, and was productive of similar results. For he was thereby induced to leave the country of his nativity, (Ireland,) to forego all the bright prospects and advantages which were there presented to his view; in a word, to forsake all, and risk the dangers of the mighty deep, to seek a settlement in this country, with a view to the enjoyment of the privileges and advantages which he believed it was calculated to secure. And what better or higher faith could the gospel require than this, which had exerted such a powerful influence on his mind? Mr. C. next proceeded to compare, or contrast this history, and according to his views, the only true faith of the gospel, with that "mysterious faith" which had been objected to *through* his "brother J. Creath," and which he said was represented by the preachers of the gospel among the various sects, "as a saving grace, wrought some way in the heart by supernatural operations." In perfect accordance with the Unitarian belief, in relation to this subject, he exploded all mysteries from the religion of the Bible, and in substance, repeated a charge which he had the preceding evening, in his public harangue, made against the ministers of the gospel of different denominations, by declaring that they denied the sufficiency of the revelation, which God had given in his word, and taught the people to believe, in direct contradiction to that word, that two other, or additional revelations were necessary. One of these revelations, and which he intimated they assumed the power to make, was designed to remove the veil or mystery in which they represented the word of God to be involved. The other was internal, and by the same teachers represented as necessary to remove "the film from the mental eye," and without which the scriptures could not be understood.

Such were some of the most prominent sentiments and assertions of Mr. C., which led to the discussion which took place on that occasion. It was not until after Mr. C. had spoken at some length, that I had any thought of making any reply. As he proceeded in his observations, it occurred to my mind, that considering the nature and object of the meeting, if no one appeared to contradict his statements, so far as they were incorrect, and to detect and expose his sophistry, that it would probably appear in the view of many, as though truth had "fallen in the street." Perceiving, moreover, that the Methodist brother, who was expected to have entered into a discussion with Mr. C. was not present, and believing that I, who was providentially, and to myself unexpectedly, present, was, by the sacred office which I endeavour to fulfil, "set for the defence of the gospel," I resolved that in dependence on promised grace, I would rise in vindication of "*the truth* as it is in Jesus."

Accordingly, after Mr. C. had concluded his observations, it was alleged, in reply, that there was a well-founded distinction between *mysteries* and *mysticism*. That whilst all enlightened, evangelical Christians, of every denomination, reject the latter as unscriptural and absurd, they do not explode the former, believing, as they do, that the scriptures speak so distinctly, not only of things in their nature more or less mysterious, but of *mysteries*, that none can mistake in this matter, who do not shut their eyes against the clear light of revelation.

In this manner Dr. Jennings *was committed*, as the phrase is, for the debate, of which the book before us gives an account—and which was not terminated at the time of the first conflict; but was renewed, after a short interval, spent by Mr. C. in a visit to a contiguous part of the country, and was continued for a considerable time after his return. Of this controversy Mr. C. published an account, which, as Dr. J. shows, abounds in misrepresentations and falsehoods; and which furnished another reason for making publick the account of the debate contained in the pages under review.

We cannot pretend to trace the narrative of this debate in detail. We wish we had space to insert Dr. Jennings' exposure of Mr. C.'s theory of regeneration; which, it seems, is effected by plunging his disciples in water, from which they come forth—we are shocked while we write it—"born of water and of the spirit." To give our readers, however, some general view of this controversy, in which Dr. J. demolishes Mr. C.'s heretical fabrick, and along with it, his character as an honest man—demolishes them with a power of argument, and a clearness of statement, which were worthy of a better occasion, and a more deserving opponent—we shall insert the entire table of contents: and as reference is made in the table to a version, or rather a *perversion* of the New Testa-

ment, published by Mr. C. some time since, we shall just mention, that a review of this notable production, by Rev. William L. M'Calla, who was also once a combatant of Mr. C. in Kentucky, may be seen in the fifth volume of our miscellany.

PART I.—Occasion of the debate explained.—The subject of faith introduced. Distinction between mysteries and mysticism.—Historical faith examined.—Necessity of Divine influence.—The examination of faith continued.—Mr. C.'s explanation of the "natural man."—His ignorance of the "spiritual man."

PART II.—Mr. C.'s visit to Franklin and Columbia.—His return,—resumes his lectures,—invites objections.—The pretensions of the Reformer examined.—Defence of evangelical denominations.—Explanation of the terms schism and heresy.—War and bloodshed, ascribed to the true cause.—Mr. C. "a factionist."—Mr. C. shown to be "a sectarian."—Mr. C. the "head of a party."—Every true teacher of religion called of God,—the subject explained.—Ordination necessary.—Mr. C. shrinks from an examination of the "new version"—complains of the multiplicity of objections.—His qualifications and motives for undertaking a "new version."—His slanderous publication concerning the American Bible Society.—The deception practised by the compiler of the new version.—The term EKKLESIA, or church, examined with a notice of the compiler's deception.—The Bishop's imposition in translating BAPTISMOS and BAPTISMA, immersion, and BAPTIZO, baptize, under cover of other names.—Mr. C. substitutes "Thompson," for his Presbyterian Doctors, in translating the original word for "Godhead."—Other interpolations from Thompson, to evade the doctrine of the special operation of the Spirit of God.—Follows "Wakefield," on the inquiry of the jailer.—The subject of being born again, introduced.—Mr. C. solicits, through friends, a proposition for discussion.

PART III.—Mr. C. raises objections to the proposition at an unseasonable hour.—Misrepresents, prevaricates.—Either wished to withdraw, or to change the nature of the inquiry.—Mr. C. constrained to defend his doctrine, but asked an unreasonable concession, which was granted.—Commencement of the discussion on the question, whether to be born again, and to be immersed, are the same—the uncharitableness of the doctrine.—The doctrine of predestination vindicated against the incorrect statements of Mr. C.—The proposition examined by various passages of the word of God.—M. C.'s arguments answered by showing that parts of some passages are to be understood figuratively, and other parts literally.—The Bishop and Nicodemus.—The proposition farther examined by the sacred scriptures.—His notices of the "ancient fathers."—The "ancient gospel" partly a Popish delusion.—Ignorance of the nature of the Jewish sacrifices and purgations.—The Bishop's theory of regeneration.—The passages on which he founds his theory, examined.—The Bishop of Bethany more erroneous than the Bishop of Rome.—Evangelical Christians agreed that baptism is not absolutely essential to salvation.

CONCLUSION.—Mr. C.'s disinterestedness.—A case supposed.—Facts from the Reformer's history.—His means and labours to acquire fame, influence, and wealth.

APPENDIX.—Note A.—Mr. C.'s "Christian Experience," and advice to an inquirer.—Note B.—Under obligations to Presbyterians.—Note C.—The doctrine that faith is merely the belief of facts, absurd, unscriptural.—Note D.—Mr. C.'s doctrine of immersion "for the remission of sins."—Note E.—Campbellites and Christians united—pay their preachers—are on some points Unitarians or Arians.

A very interesting memoir of the lamented Dr. Jennings, by the Rev. Dr. Brown, President of the Jefferson college, at Cannonsburg, Pa. fills the 27 first pages of the publication before us; from which, if our limits would permit, we should be well pleased to make extracts.

We have only to add, that the avails of the publication are to be appropriated to the bereaved family of Dr. Jennings, and for this reason, as well as because the contents of the book itself are worthy of perusal, by all who love to see truth triumph over error and arrogance, we recommend this cheap volume to the purchase and patronage of our readers.

Literary and Philosophical Intelligence, etc.

Lace made by Caterpillars.—A most extraordinary species of manufacture, which is, in a slight degree, connected with copying, has been contrived by an officer of Engineers, residing at Munich. It consists of lace veils, with open patterns in them, made entirely by caterpillars. The following is the mode of proceeding adopted. Having made a paste of the leaves of the plant, on which the species of the caterpillar he employs feeds, he spreads it thinly over a stone, or other flat substance of the required size. He then, with a camel hair pencil, dippped in olive oil, draws the pattern he wishes the insects to leave open. This stone is then placed in an inclined position, and a considerable number of caterpillars are placed at the bottom. A peculiar species is chosen which spins a strong web; and the animals commence at the bottom, eating and spinning their way up to the top, carefully avoiding every part touched by the oil, but devouring every other part of the paste. The extreme lightness of these veils, combined with some strength, is truly surprising. One of them, measuring 26½ inches, weighed only 1.51 grains, a degree of lightness which will appear more strongly by contrast with other fabrics. One square yard of the substance of which these veils are made, weighs four grains and one-third, whilst one square yard of silk gauze weighs one hundred and thirty-seven grains, and one square yard of the finest patent net weighs two hundred and sixty-two grains and a half.

Diamond Mill at Amsterdam.—The diamond mill is one of the most interesting objects in Amsterdam. It is the property of a Jew, whose son, a clever lad, obligingly conducted us through the rooms, and explained the various parts of the process of polishing diamonds. Four horses turn a wheel, setting in motion a number of smaller wheels in the room above, whose cogs, acting on circular metal plates, keep them in continued revolution. Pulverized diamond is placed on these; and the stone to be polished, fastened at the end of a piece of wood, by means of an amalgam of zinc and quicksilver, is submitted to the friction of the adamantine particles. This is the only mode of acting on diamond, which can be ground, and even cut, by particles of the same substance. In the latter operation, diamond dust is fixed on a metal wire that is moved rapidly backwards and forwards over the stone to be cut. You are probably aware of the distinction between a rose diamond and a brilliant. The one is entire, and set vertically, the other is divided and set horizontally. The largest diamonds are reserved for roses which always rise in the centre to an angle; the smaller are used as brilliants, and have a flat octagon on the upper surface.

The Scottish Thistles.—This ancient emblem of Scottish pugnacity, with its motto, *Nemo me impune lacessit*, is represented of various species in royal bearings, coins, and coats of armour; so that there is some difficulty in saying which is the genuine original thistle. The origin of the national badge itself is thus handed down by tradition:—When the Danes invaded Scotland, it was deemed unwarlike to attack an enemy in the pitch darkness of night, instead of a pitched battle by day; but on one occasion the invaders resolved to avail themselves of this stratagem: and in order to prevent their tramp from being heard, they marched barefooted. They had thus neared the Scottish force unobserved, when a Dane unluckily stepped with his naked foot upon a superbly prickly thistle, and instinctively uttered a cry of pain, which discovered the assault to the Scots, who ran to their arms, and defeated the foe with a terrible slaughter. The thistle was immediately adopted as the insignia of Scotland.

Vessels.—The first vessel ever known, the largest ever built, and for the most extraordinary occasion that ever occurred, was Noah's Ark. The proportions and model of which have been approved by scientific men of modern times as the most suitably adapted for the purpose designed. The next account we have of ships or vessels is about 500 years after. They were small in size, and of rude construction, making short voyages in the Mediterranean, the Red Sea, and perhaps to India. We afterwards read of the Phœnicians, Greeks and Romans, employing ships in their wars and commerce with other nations, and, as they were ignorant of the magnetic needle, they were guided, principally, by landmarks, and never ventured far from the shore. But, in the 14th century, when the mariner's compass had been invented, and the phenomenon discovered, of the needle being constantly pointed to the polar star, a new field of navigation was opened. But the advantages of science and experience, now enable the mariner to adventure with boldness and security, and to conduct his vessel through the trackless waters, to his far distant port, with as much confidence as though his course were marked by land marks.

Spot on the Sun.—Some of our readers may be interested in knowing that there is a large spot on the sun's disc, nearly ten thousand miles in diameter. On Saturday, November 3d, it was quite distinctly marked, and appeared nearly circular; in the morning, it was to be seen directly above the sun's centre, nearly half way towards his western limb, (edge.)

Spots are almost constantly to be seen by the aid of the telescope, though ordinarily not many times in the year so large as this one. It is well known that the time of the sun's revolution on his axis was determined by means of these spots; the opinions of philosophers, in regard to their cause and nature, are various. Dr. Herschell supposed them to be ruptures or openings in the luminous medium surrounding the sun, and that through these openings we discover either a less luminous stratum of clouds, or the opaque body of the sun lying beyond, and, with respect to the sun, underneath the luminous medium. It may be observed that it is not necessary to consider these spots as perfectly black; they indeed become so by comparison with the rest of the sun's disc; but these same portions of the disc, if detached from the rest, and viewed without the intervention of the dark glasses, through which we are obliged to view the sun, might appear very bright, and it is highly probable that they often would. Dr. H.'s opinion receives strong confirmation from the different shapes of the spots, as they are presented to us in different relative parts of the sun's disc by his revolution. Their appearance changes often and nearly always in a few days, when examined with the telescope.

Centrifugal Force.—A few weeks since, we mentioned an instance of the bursting of a grindstone used in the U. S. Armory, in this town, by which one of the workmen was seriously injured, and that a death was occasioned at Danforth's works, in Suffield, by a similar accident. Another accident of the same character recently occurred at Pomeroy's gun factory, in Pittsfield, by the bursting of a large grindstone, weighing 21,000 pounds, which was carried from this town a few weeks since. When the stone was hung for use, it was, as was supposed, thoroughly tested, by being made to revolve with great rapidity, and it was supposed, from the experiment made, to be safe. But while one of the workmen was engaged in grinding a bayonet upon it week before last, the stone flew into two parts, one of which, weighing about 1000 pounds, went up through the floor over head, fell upon the man at work, and crushed him instantly. These cases of the immense power of the centrifugal force, show that great caution is necessary in using such large stones, which acquire a most tremendous momentum while rapidly revolving.—*Springfield Gazette.*

Silk.—The Northamptom (Mass.) Courier, in noticing the Fair of the Hampshire Agricultural Society, says, "There may be seen at the Town Hall to-day, among the articles of American Manufacture, silk, in all its various stages of preparation, from the looms of Mr. Shaw in Belchertown. There are 1200 skeins of sewing silk, of all colours and beauty; 350 sticks of silk braid; 66 skeins of silk from the floss or tow as it is called; 10 hanks of silk reeled upon the Italian reel, and many bundles reeled upon the American one; the difference is striking. There are also silk hose made from raw silk and the tow also, a very firm and neat article. Mr. Starkweather, of Northampton, also has some beautiful specimens of silk hose, wove in this town, and bundles of raw silk, for exhibition. The Cocoons in their various stages may be seen there also. We rejoice to see public attention turning to this practically useful branch of business."

Importations of Ardent Spirits.—We have prepared the following schedule from official returns in different years. It will be seen that a material decline in the annual amount imported has taken place since the commencement of the Temperance Reformation, though we regret to see the returns for 1831 (the years in every case end on the 30th of September,) show a considerable increase, as compared with those of 1830. Except in 1828, so much of the quantity imported as was afterwards exported, is deducted from the amount here given; and of course the amount here given, except in 1828, was actually consumed in this country. The quantity exported in 1828 was probably from 700,000 to 1,000,000 gallons.

YEARS.	GALLONS.
1823	3,702,152
1824	5,285,047
1825	4,114,046
1826	3,322,380
1827	3,465,302
1828	5,102,599
1829	2,688,878
1830	986,046
1831	1,852,223

The gross imports of rum, brandy, and gin, at this port, during the first eight months of 1830, amounted to 5,832 gallons; do do 1831, 12,412; do do 1832, 12,771.—*N. Y. Jour. of Commerce.*

Shoe Blacking.—Large sums are every year expended by our economical fellow citizens for the article of shoe blacking, a considerable portion of which goes to encourage foreigners. In confirmation of this assertion, it is stated, on good authority, that there is annually imported into

this country, from England, shoe blacking to the amount of more than one hundred thousand dollars, the chief part of which is made by Day & Martin, of London. This large sum might easily be kept in the country, and even in the pockets of those who have hitherto been in the habit of paying their portion of it, by each family making its own, which can be done with very little trouble, and at a very trifling expense; or by encouraging some of the worthy manufacturers of it in our own country, who furnish as good an article at a much less price. If any, however, prefer Day & Martin to all others, very well; only let others make it themselves, and save their money.—Here is a correct recipe:—

To one pound of ivory black, in which has been mixed half an ounce of oil of vitriol, and an ounce of sweet oil, add one pound of pulverized loaf sugar; mix the whole with a gallon of vinegar, and let it stand three days, when it is fit for use. It should be stirred often, and kept from the air, to prevent evaporation. The cost of a gallon of this blacking is about 75 cents; and it is retailed at the stores for four dollars.

Religious Intelligence.

THE TRUTH TOLD.

We devote the entire space which we can this month allot to Religious Intelligence, to the following important article. Those who take interest in the concerns of Foreign Missions, and read much on the subject, must have heard, and heard with pain, of the alleged defection and apostacy in the island of Tahiti, or Otaheiti, among those who had once made a profession, and exhibited the appearance of zealous piety. Men who would have rejoiced, if the whole population of this and the other Christianized islands of the South Sea could have been thrown back into its former state of heathenism and pollution, and who have actually done all they could to produce this effect, have made representations and circulated reports, going to show that what they wished was likely to be realized; or at least that the religious appearances which were so remarkable a few years since, were fast vanishing, and that many of the professors of religion were as vicious as they were before their conversion. It was, indeed, high time that the real state of facts should be correctly stated to the world. This has been done by the London Missionary Society, in the subjoined article, published in the Missionary Chronicle of September last. In reading it we could not help reflecting how unreasonable it would be to expect that a people, lately immersed in heathenish ignorance, and who were proverbially licentious, should be more moral, and, as a permanency, exhibit more of the influence of the truths and institutions of the gospel, than those who have been nurtured in these truths and institutions, for generations in succession. Yet this seems to have been expected by some. We doubt if there is a sea port town in Britain, or in the United States, in which there is not as much licentiousness as in any sea port of the Christianized Islands of the South Sea. It is greatly to be lamented that such should be the fact; and that the influence of religion should not have removed this evil. But hitherto it has not; and nothing can be more unreasonable than to expect that Christian principle should effect more among semi-barbarians, recently gospelized, than among those who have been born and educated amidst Christian institutions, and Christian instruction, and who enjoy all the privileges and advantages of civilized life.

SOUTH SEA MISSION.

The interest which continues to be manifested by the Christian public, in the advancement of the Redeemer's Kingdom

in this quarter of the world, renders it desirable to furnish, from time to time, so far as the communications from the missionaries supply the necessary information, a brief notice of the circumstances of the churches connected with the stations and out-stations, and of the general aspect of the whole mission. This appears to be the more requisite, at the present time, as a number of charges, though repeatedly refuted, have been recently mixed up with new grounds of accusation, and again put into circulation.

The great object which, from their first arrival in the islands until the present time, the missionaries have sought to accomplish, has been the spiritual benefit of the inhabitants—their conversion to Christianity—progressive sanctification and meetness for the purity and enjoyment of the heavenly state. In subordination to this, a number of minor objects have engaged their attention. Their endeavours to improve the temporal circumstances of the people, to communicate the blessings of education, and to promote the increase of knowledge, have been pursued in conjunction with the more sacred duties of their vocation; but on account of the formidable difficulties with which they have had to contend, the progress of the people has been less rapid than their friends have expected and desired, and the missionaries themselves have aimed to secure. They have, notwithstanding, solid and cheering grounds of encouragement. Though the most partial view of the progress of the mission must convince every individual, of ordinary discernment and candour, that the disadvantages under which the work has advanced have been of no ordinary kind.

One great impediment to the outward prosperity of the people has been the difficulty of supplying those wants which a more regular and comfortable mode of life has introduced, and in this respect they are placed in circumstances less favourable than those of the New Zealanders and Sandwich Islanders. The adaptation of the soil and climate of the former to the growth of the potato, the valuable timber, and the native flax, which are both indigenous, furnish to them the means of advantageous commerce, which the latter find in the sandal-wood, growing without culture, in great abundance, on their native mountains. But neither of these, nor any equivalents, are possessed by the inhabitants of Tahiti and the adjacent islands. The spontaneous productions of their country yield to them, with the exception of a few vegetables and the means of raising live-stock for the supply of shipping, no articles of profitable barter with foreigners. The introduction of implements of iron, and of other manufactures of civilized countries, so essential to the improvement of the people, having been in proportion to the returns they were able to make, has been exceedingly limited. Another fertile source of difficulty has been found in their previous irregular and indolent habits of life. A state of society more dissolute and opposed to steady application and industry than that which prevailed among them prior to their renunciation of idolatry cannot well be imagined; and although the general and outward operation of those propensities, which heathenism had nurtured and matured, was restrained, almost universally, when the Islanders first professed Christianity, numbers were influenced only by the excitement of feeling, in favour of the new religion, which then appeared to pervade all classes, and have remained destitute of every thing connected with Christianity, excepting its name. These afterwards found, as might be expected, their former inclinations too strong to be restrained by the feeble resistance which public opinion interposed; and though they did not revive the worship of the idols or the cruelties of human sacrifice, they returned, in a great degree, to their former indolence and vices. To enable a people, whose resources scarcely ever exceeded the demand for the supply of their daily wants, to obtain the means of realizing the conveniences and comforts of comparatively civilized life—to induce them to substitute kindness for the most relentless cruelty—integrity and virtue for the practice of every degree of iniquity and fraud—and habits of persevering application and industry, for a life of perpetual idleness and change—was part of the work which the missionaries attempted, and in which, though, as already noticed, in very many instances they have met with bitter disappointment, they have, in others, been cheered with the most encouraging success.

That a number of the natives are still ignorant and improvident, vicious and indolent, and consequently destitute of the means of personal and domestic comfort, and that some exhibit all the deformity of iniquity which European profligacy has ingrafted on their aboriginal vices, is not denied; and the fearful extent to which this would have prevailed, but for the conservative influence of Christianity, cannot well be imagined. Yet the entire community is not composed of such individuals as some, who, in their claims to veracity, draw largely on the credulity of their readers, would have us believe; nor do they form the majority, any more than the most abandoned and profane may be said fairly to represent other communities in which Christianity is professed.

Indolence, from the force of habit, and

the warmth of the climate, &c., is still one of the greatest barriers to the rapid improvement of their temporal circumstances; but it is not too much to affirm that the average amount of labour is double, and, in many instances, four times greater, than it was while they were heathens. More land is cultivated, and a number of articles, useful to the natives, and valuable in barter with foreigners, have been added to those formerly grown in the islands. Among these may be mentioned—without enumerating several kinds of edible roots, vegetables, and fruits—a superior sort of cotton, coffee, indigo, and Indian corn. The latter, it is true, has not been cultivated to any great extent, but is now to be found among the productions of the islands.

The attempts to introduce the manufacture of cotton have not succeeded so well as was anticipated; neither have they entirely failed. A number of the natives, it is stated by the missionaries, are capable of spinning the cotton grown in the islands, and weaving it into cloth. The people at some of the stations have also been taught to make soap and salt, to prepare tobacco, and to manufacture sugar. Though these articles have as yet been produced only in small quantities, it is probable that, as the population increases, and their habits become more industrious, they will hereafter be furnished in far greater abundance, and may become valuable commodities of trade for articles of apparel, or other European manufactures.

Besides a knowledge of rope-making, turnery, carpentering, and the art of working in iron, in which a number have made a creditable proficiency—and some have been employed by European traders, and at regular monthly wages, as smiths—the preparation of lime, and the construction of more neat and comfortable dwellings, they have been instructed in the art of boat and ship-building, after the European manner. This, being a species of occupation peculiarly suited to their circumstances and taste, has been followed with great avidity; and, though attended with some failures, as was to be apprehended from the paucity of materials for their construction and scanty means of keeping them in profitable employ, the natives have exhibited a degree of improvement that has excited the admiration of many, and convinced all, who have compared their present vessels with those which they formerly used—that they possess abilities, and are capable of a measure of perseverance, which warrant the anticipation of very respectable attainments in this valuable branch of practical knowledge. The missionaries were the first to teach them this art, and to their enterprise, and the labours of those whom they have employed, they are chiefly, if not entirely, indebted for their means of subsequent improvement.

In order to increase their resources, useful animals have been taken to the islands, and some of them thrive well, especially goats and cattle. The latter were introduced and preserved by the missionaries, and for some time belonged exclusively to them, or those immediately connected with them; but they are now possessed by the greater part, if not all, of the chiefs, and many of the people, who appear exceedingly fond of them, and render them remarkably tame. They are now so numerous, that it is stated ships may be supplied with fresh meat at the moderate price of three pence per pound. This, while it will prove a great benefit to the natives, will be peculiarly advantageous to the masters of vessels visiting their ports for refreshments, on the obtaining of which the health of their crews, and the consequent success or failure of the voyage, so greatly depend. Horses have also been taken to the islands, and, though not numerous, are possessed by a number of the chiefs.

The difficulties that attended their improvement, by means of education, have been equal to those which have retarded their outward prosperity. The same natural indolence and restlessness of disposition which rendered them so averse to steady labour, with the spade, the saw, or the hammer, made the confinement and application requisite to acquire even the first rudiments of education equally irksome. These difficulties, the patience and perseverance of the missionaries have, in a great measure, overcome; and, without entering into details, it may be confidently stated, that throughout the Georgian and Society Islands, with the exception of those who are in the early stages of childhood, and those who were far advanced in years when Christianity was generally professed, and perhaps even without these exceptions, the majority of the inhabitants are able to read all the books that exist in their language. That language, it will be remembered, the missionaries had first to acquire, to construct its frame-work from the very foundation, arrange it in a regular order, and present it in a written form to the people, with scarcely any aid besides what they derived from the frequently uncertain and perplexing oral explanations of the natives, to whom, at the time, the design and use of letters was utterly incomprehensible. The books in the Tahitian language do not afford much variety of subject, but they include some that contain the foundations of all profitable wisdom—viz., the whole of the New, and some parts of the Old Testament; and though many, who formerly sought these

with apparent eagerness, now neglect them, by multitudes they are highly prized.

The labours of the printing-presses in the islands are increased, and become every year more important. They are superintended by the missionaries at the stations in which they are established, but worked by native printers, who have been taught to perform, with credit and dispatch, the mechanical part of the operation. By these means the demand of the original mission is supplied; and books are also furnished, with comparative facility, for the use of the inhabitants of the numerous and populous islands among which the native teachers are labouring. The extent to which this is done will appear from the circumstance that Mr. Darling, during a recent voyage to the islands in the south and east of Tahiti, distributed books to upwards of a thousand applicants in three islands only. And Mr. Barff observes, in communications recently received, that before commencing his voyage to the west he had printed 8000 copies of a small book in the Rarotoa dialect, a series of arithmetical tables for the use of the schools, and an edition of 13,000 copies of an elementary work for the use of the out-stations connected with the Leeward Islands. These had been completed during the year ending December, 1831.

Schools are still maintained, and regularly attended both by adults and children, though not so punctually as at first, especially by the latter. On the part of the adults, and many of the children, this arises from the necessity they now find of devoting a greater portion of their time to the cultivation of their lands, or from their natural opposition to the moral principles inculcated in the instructions they receive. The irregular attendance of the latter is sometimes occasioned by their accompanying their parents to their plantations, but chiefly by their impatience of continuance at one occupation for any length of time, their love of rambling, their native indolence, fostered by the warmth of the climate, the facility with which the bare means of subsistence may be obtained, and the inclination numbers of them manifest towards the habits of dissipation which so many efforts have recently been made to revive in the islands. In allusion to this subject, Mr. Davies, in one of his recent letters, observes, "The schools and different meetings are well attended, though few of the youth seem seriously inclined, which is a source of grief both to their parents and myself; but means for their improvement are not neglected, and many prayers are offered in their behalf."*

It now only remains to notice the state of religion in the several churches and among the people generally. To undermine and destroy religion, the preservation of which, in its purity and efficacy, has been attended with the greatest difficulties, the enemies of the mission have put forth their most determined efforts. Hence the misrepresentations, tending to invalidate the evidence of its reality and effects, have been most frequently and industriously circulated. That attention to the observances of religion and a regard to its precepts, in the ordinary affairs of life, are not so general and conspicuous as they were immediately after the first reception of the gospel by the people, has been repeatedly stated. The profession of religion—endeavours to learn to read—and the possession of a copy of such portions of the Scriptures as were printed in their language, were, at that time, with a few solitary exceptions, universal. Theft, licentiousness, drunkenness, and other crimes, were, for a time, either discontinued or carefully concealed. The habit of private prayer and domestic worship was uniform and generally maintained. On the Sabbath there was a total cessation from all kinds of secular employment, and an appropriation of the hours of the day to reading and religious services. Society appeared at the time in a state in which it is presumed it had seldom been seen, even in communities where far greater advantages have been enjoyed; but it would have been folly to suppose that all was what it appeared to be. Many, undoubtedly, from a variety of considerations and others without considering the subject at all, declared themselves Christians; numbers wore the mask of religion, professed what they did not feel, publicly abstained from vices, a desire for the gratification of which they still cherished, and practised observances, in which inwardly they felt no pleasure. But this state of things, to whatsoever anticipations it might give birth, could not last. Some hastily threw off the disguise; others retained it for a longer time; until numbers have shown that their Christianity was nothing more than empty form. But, though all this has occurred, there were from the first a goodly number who acted from the firm conviction of their judgment, and the strong bias of their affections, who were moved by pure and scriptural motives, and who, from the influence of that divine benediction to which they ascribe the first change in their minds, have, notwithstanding all the contempt and reproach that has been heaped upon them by the malice of ungodly men, and all the violence of temptation by which they have been assailed, and all the natural imperfections of character, remained steadfast in the ways of religion,

* Extract from a letter to Mr. Ellis, dated June 1, 1831.

and have maintained their profession unshaken and unsullied by the heresies which have risen to perplex and the pollutions with which it has been sought to inundate the germs of virtue which Christianity has implanted in the bosoms of the people.

Those whose religion is, we have reason to believe, grounded in principle, now form a distinct class; and, though they compose but a minority of the entire population, yet those who profess Christianity, and regard most of its outward observances, still constitute a great majority over those who have cast off all regard to its requirements and sanctions. The withdrawment of the mere professor was to be expected, as Mr. Simpson remarks, in a letter dated Eimeo, Nov. 14, 1831, "That a separation has taken place between the righteous and the wicked can surely be no matter of surprise, and that there existed a cause for this separation need excite no astonishment." The purity, prosperity, and stability, of the churches required such a separation, and the Christian faith could not be expected to become either firm or durable without it. It is not from the parties who remain in Christian fellowship, and manifest by their general deportment their attachment to the Gospel, that those who decry the religion of the islanders adduce their examples of defective Christian character, but from those who have cast off the wholesome restraints on vice which that Gospel imposes, and who are drawn together at the several ports visited by shipping. At these places, persons of the latter description abound more than in any other; nothing, therefore, can be more unjust than to exhibit the proceedings, to which they are often incited and encouraged by their visiters, as a specimen, not only of the general conduct of the population, but of the members of the Christian churches.

One of the earliest causes of trial to the Christian communities in the South Seas, next to the outbreaking of vicious propensities but feebly restrained, was the appearance of the most absurd and injurious heresies. Visionaries pretended to be favoured with special revelations from heaven, not to supersede the Scriptures, but to add to what they contained. It was not long before the secret of this delusion became apparent, by some of its leaders declaring that when they were under the influence of inspiration they were not accountable for their actions. A flood-gate for the practice of iniquity was thus opened, whilst the guilty perpetrators of vice sought, by these delusions, to persuade themselves that they were free from its penalty. Those who had no root in themselves fell away in this time of temptation; and several, whom a desire to possess the good opinion of others had induced professedly to regard the precepts of the Scriptures, now availed themselves of the pretext this afforded to return to the filthiness and sin of their former state. The churches were afflicted by a partial defection, and their enemies triumphed.

Within the last few years the people have been exposed to another great cause of demoralization; the importation of large quantities of spirituous liquors which have been retailed in the different settlements. The baneful effects of this, on a people among whom intoxication was formerly one of their most easily besetting sins, cannot be described, and we can conceive of few causes likely to occasion greater sorrow to the missionaries, or distress to the churches. Those who have thus been induced to use ardent spirits, if they had departed from the paths of Christian virtue, were, under their influence, reckless of the criminal excesses into which they were hurried; while others who had hitherto maintained a consistency of conduct, now exposed themselves to shame, and occasioned, even to those who were preserved, the deepest affliction. A number, on this account, have, during the last two or three years, been separated from the fellowship of the church; and though some of them have continued the victims of the destructive habits thus induced, the greater part of them have been, after satisfactory indications of deep penitence, and a return to consistency of deportment, restored to the privileges which they had forfeited.

Lastly, the agitation and irregularities, inseparable from civil war, have, during the last year, prevailed in both clusters of the islands, and have not only excited painful apprehensions of outrage and violence, but have interrupted for a time, at some of the stations, the attendance on the schools, and on the means of public Christian instruction. These calamities have ceased, tranquillity was restored when the latest accounts from the islands were sent away, and the schools were again in regular operation in the windward islands. In the leeward, one of the missionaries, who had been obliged to leave his station for a time, was about to resume his labours; although apprehensions were still entertained, with regard to these islands, that the peace there prevailing, might again be disturbed. The majority of the church members, especially in the Westward Islands, had, through all these perils, remained steadfast; many who had been separated had returned to their communion, and a number from time to time continued to seek admittance to its privileges, of whom it was not too much to hope that

they were living in the exercise of repentance towards God and faith in our Lord Jesus Christ.

The annexed census of two of the stations, which is extracted from the recent communications of the missions, will show very nearly the proportion which those who have by baptism made a profession of religion, and those who are united in church-fellowship, bear to the entire population of the respective stations, and are, probably, not inapplicable to the other stations in the islands.

Burder's Point.

		Men.	Women.	Boys.	Girls.	Total.
In Church-Fellowship		72	71			143
Adults	Baptized	166	183			349
	Unbaptized	191	61			252
Children	Of parents professing Christianity, who have been baptized			123	124	247
	Of unbaptized parents			72	52	124
				Total	-	1115

Haweis-Town.

		Men.	Women.	Boys.	Girls.	Total.
Church Members		139	187			376
Baptized	Adults	232	176			408
	Children			411	275	686
Unbaptized	Adults	310	80			390
	Children			54	29	83
				Total	-	1943

The members of the churches, so far as information has been received, are intelligent, industrious, exemplary, and sincere. They have to contend against the sinful inclinations of their own hearts; they are exposed to the reproach of their own countrymen, whose conduct appears in humiliating contrast with their own; and many snares are laid for them; they are also the objects of ridicule, contempt, and misrepresentation, from the irreligious by whom they are visited, and it is painful to be unable to resist the impression that the majority of those who visit them have no strong prepossession in favour of religion. Their preservation, under these circumstances, and notwithstanding the present immaturity of their Christian character, is of itself no unimportant cause for thanksgiving unto God. The numbers that are every year added to these churches shows also that the Lord hath not forsaken the work of his own hand.

The defections that have occurred have not, it is presumed, rendered the missionaries less circumspect in their proceedings, nor less careful in their endeavours to ascertain the suitableness of those thus received into Christian fellowship, yet, besides 216 individuals who were united to the churches in the out-stations among the Austral Islands during the past year, the accounts received within that period report the addition of 355 to the churches previously established at the several stations. The circumstances of the station at Haweis-Town, or Papara, as described by Mr. Davies, were probably those of other stations, though Papara has been less exposed than some nearer the harbours. After speaking of the lukewarmness that had prevailed, "though the means of grace, and the duties of religion were not neglected," and referring to the measures which were adopted to promote a more serious state of feeling among the people, he observes, "These appear to have been blessed, and a greater degree of concern has taken place, especially among those who had not become communicants, and many are now pressing forward that they may be received as church members; but still, I have my fears, lest their present 'goodness,' like that of Ephraim of old, should prove to be as a morning cloud, and the early dew, vanishing away." These feelings manifest an unwillingness to proceed with precipitation, yet, during the year in which this statement was made, 28 were added to the church, and in the ensuing nine months their number was increased by the admission of 33 others. These statements are offered to show that, though the conduct of the irreligious and careless part of the community is just cause of grief to the missionaries and the truly pious among the natives, the churches not only remain steadfast, but that the Lord was adding to their fellowship numbers who, there is reason to believe, have their names written in the Lamb's book of life.

We have been solicitous in this brief outline of the South Sea Mission to state, with great explicitness, the various causes of discouragement, the operation of which has been most extensively and painfully felt, as well as the grounds for thanksgiving unto God which the circumstances of the mission continue to afford. In the islands there were, when the latest ac-

counts were sent away, 39 stations, 14 missionaries, 2 artisans, 50 native teachers, 37 schools, 7,000 scholars, 39 congregations, the average attendance at which was 22,000, and 20 churches, containing 3,371 members.

Were this last instance of divine goodness and benediction on the labours of the missionaries the only one the Society could record, in the balances of the sanctuary—in the estimate of eternity—it will be found to be a benefit infinitely surpassing the worth of all the efforts that have been employed in the missionary cause; the true value of it can only be understood in the regions of blessedness, where it will prove the source of unmingled felicity and the subject of unceasing praise. Another proof of the genuineness of the faith of the native Christians might be adduced from the concern the churches manifest to communicate a knowledge of the gospel to the inhabitants of other islands who are still the subjects of ignorance and idolatry—their zeal in accomplishing this object, and the grateful pleasure they manifest when God is pleased to accompany their endeavours with his blessing.

Notwithstanding all the attempts that have been made to bring discredit on the mission, by preferring vague and sweeping charges against the missionaries, and by representing the conduct of those of the natives who do not profess to observe the requirements of religion, who are the greatest pests of society and sources of continual grief to the missionaries and the pious part of the community, as applicable to the whole population—to the members of the churches as well as the most abandoned—the intelligent Christian will regard the commencement and the progress of the work of God in the South Seas as demonstrating most unequivocally the wisdom and the goodness of the Most High. He will admit the strong claims which the missionaries and the native churches have to the confidence and sympathy of the ministers and churches of Britain. Their trials and dangers will excite more frequent and fervent prayer on their behalf, that this portion of the missionary field may still flourish in the garden of the Lord; while it is hoped that the wide and effectual doors which God is opening before them for the introduction of the gospel to the Marquesas on the one hand, and the Navigator's Islands on the other, will encourage the friends of the Society to more vigorous efforts and generous contributions for sending forth the labourers to reap these fields, that appear indeed already white unto the harvest.

View of Publick Affairs.

The latest European intelligence that has reached this country is from London, of the 4th of October, and from Paris of the 3d. No new events of importance in foreign countries, have come to our knowledge wihin the last month; and we shall, therefore, not be so formal in our present VIEW as has been our usual practice; but only note, in a very summary and cursory manner, the occurrences that seem most worthy of being chronicled.

In Britain, public attention, at the date of the last accounts, was engrossed with the preparations making for the elections, expected to take place in January next, for members of parliament, under the arrangements of the Reform Bill. The friends of Reform flattered themselves with the expectation of a triumphant majority in the Commons, as the result of the new choice of members. Sir Walter Scott, the celebrated poet and novelist, expired at his residence at Abbotsford, on the 22d of September, ult. and his funeral, most numerously and honourably attended, took place on the 26th. His remains were deposited in the splendid ruin of Dryburgh Abbey. "The situation," says a paragraphist, "is secluded, romantic, and quite congenial to all the ideas of the deceased." The harvest, in Britain, had been unusually abundant and excellent. The Cholera was still in existence in several places, but in nearly, or quite all, it was thought to be declining. Ireland was still in an alarming state of excitement, and apparently near to some important crisis.—In France, the great and agitating topick was the change of the ministry, and the formation of a new cabinet. Some resignations had been made, and more were expected; and it was supposed that at the next meeting of the Chambers, the friends and the enemies of the late administration, of which M. Perier was the head, would be, as to numbers, about equally balanced, and that party conflicts would be ardent, and probably injurious to the publick welfare.—In the latter part of the last month, the publick papers confidently announced the death of the king of Spain. But it appears, that at the date of the last accounts, he was still living, and that his recovery, although doubtful, was thought to be more probable than his death.—In Portugal, nothing decisive had taken place. Two violent attacks had been

made on the fortifications round Oporto, by the troops of Don Miguel; but in both they were repulsed. A third attack was thought to be probable, and the same result was anticipated. Don Pedro's army was receiving some reinforcements from Britain. There had been another naval encounter, and one vessel of Don Miguel's fleet was said to have been sunk. By sea, as well as by land, the result of the contest was still dubious.—If the publick papers have not again deceived us, Madam Buonaparte, the mother of Napoleon, is now actually dead; and has left the larger part of her most enormous fortune, to her son Joseph. If he spends it in our country, in promoting and patronizing institutions and enterprises of publick utility, we shall think that it might have been worse disposed of.—The people of Germany appear to be greatly dissatisfied with what their Diet has done, influenced, as we have heretofore stated, by Austria, Prussia, and Russia, to restrain all writings favourable to general freedom, and all pleas for a reform of government, and all censure of any of the measures taken by the governments that exist. The press is muzzled, and professors of universities who have offended by their publications or their known sentiments, are displaced without ceremony. It has been repeatedly stated in the publick papers, that an emigration to the United States of fifty thousand Germans was in contemplation, with a view of forming a state by themselves, to be afterwards received into the American Union. It may be so, but we doubt it. The Cholera was said to be raging in the north of Germany.—Belgium and Holland have not yet settled their controversy. The king of Holland obstinately refuses to accede to the terms agreed on by the London Conference. He wishes to retain the citadel of Antwerp, and to restrain the free navigation of the Scheld. War was considered by some of the journalists as probable. We, however, think not.—Russia, or its emperor, was still engaged in executing barbarous plans to incapacitate Poland for ever again attempting to regain its independence.—Greece was still in confusion, and the opposite parties were in arms, and bloodshed frequently ensued. A National Assembly was convened to endeavour to tranquillize the country, and to form a constitution. It is said that their young king, Otho, appointed by the great powers to reign over Greece, would not ascend the throne while under age, as he is at present.

The armies of Mehemed Ali, the Saladin of modern times, are still successful. It appears that Aleppo has fallen before his son Ibrahim, without resistance, or with none that was formidable. The great captain of the Turkish Sultan, Hussein Pacha, with a few of his subordinate officers, have made their escape, and gone we know not whither; but the Sultan's Palestine army seems to be annihilated. To what extent Ibrahim will pursue his conquests time will make manifest, but at present nothing hinders his going where he pleases. The Mohammedan power is destroying itself, and the prophecies of holy writ, in regard to its downfall, seem to be rapidly fulfilling.

In Southern America, every thing is still unsettled; and till the influence of Popery is destroyed, or greatly diminished, we see not how freedom and peace can be united, in that interesting portion of our continent. The last accounts from Rio Janeiro, represent the party of the late Emperor Don Pedro, and that which drove him from his empire, as not only still in existence, but as each powerful, and struggling for the supremacy. A general civil war will probably ensue, and the result remains to be seen. The republicks are all in a state of agitation; and the United States are at present in very bad odour, both with Mexico and Buenos Ayres.

Our own country seems to be in a perilous situation. The question—who is to be our next president? is apparently decided; and it is now the manifest duty and interest of the parties that have been in conflict on this question, to lay aside their hostility, and unitedly labour and pray for the peace and prosperity of their common country. But the excitement has been so great, and the different parts of our government are so unharmonious, and the nullification party in South Carolina, with a decided majority of the people on its side, is so bent on violent measures—that taken altogether, our prospects seem to be truly alarming. It is surely incumbent on every real patriot to use all his influence in soothing, and not in irritating the publick mind; and the special present duty of every real Christian, it certainly is, to implore that God, who has so often and so remarkably interposed in our behalf, still to spare and bless us; to turn us as a people unto himself, and to turn his displeasure from us.

The Cholera has nearly disappeared from those parts of our country which it first invaded. But it is travelling west and south, and in some places is exceedingly malignant and destructive. In New Orleans it appears to be united with our old scourge, the yellow fever; and the last accounts of the mortality there are truly appalling. May a merciful God soon interpose, remove his chastising rod, and sanctify the awful visitation which he has seen meet to inflict.